

Discourses on Kṛṣṇa and the Gīitá [a compilation]

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Discourses on Kṛṣṇa and the Gītā [a compilation]

Publisher's Note

Published in:

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Publisher's Note

Mahābhārata literally means “Great India”. Hence Mahābhārata became the name both for the campaign led by Bhagavān (Lord) Kṛṣṇa to unify India, and for the epic composition about that campaign. The Bhagavad Gītā is a part of that vast epic, small in relation to the entire text but vital in its importance.

In 1969 Shrii Shrii Ānandamūrti gave a series of talks, published as Discourses on the Mahābhārata, concerning the society and some of the key figures of the Mahābhārata era (one of the key figures, of course, was Kṛṣṇa Himself). The English translation of this book came out in 1982. And in 1981 the author gave the talks published as Namāmi Kṛṣṇasundaram (translated into English that same year), devoted exclusively to the personality and roles of Kṛṣṇa, and the unwritten philosophy embodied by Kṛṣṇa.

But Kṛṣṇa, the Mahābhārata, the Gītā and many shlokas (couplets) from the Gītā had figured prominently in the author’s discourses since long before 1969, in fact throughout a lifetime of spiritual teaching; especially after the formal founding of the Ananda Marga mission by the author in 1955. So the publishers have found it appropriate to complement Discourses on the Mahābhārata and Namāmi Kṛṣṇasundaram with a collection of the author’s other major discourses on Kṛṣṇa and the Gītā. The original Bengali version of Discourses on Kṛṣṇa and the Gītā came out in 1994, and herewith has been translated into English.

Some of the discourses contained in this and other collections of the author’s works were recovered in the form of typed discourse notes; or if recovered from an established magazine of the mission, then recovered in the form of an article that appeared to be a summary or approximation of the original discourse, but perhaps not an exact rendering. It has been thought advisable to locate such discourses separately within each book where they occur, in an appendix called “From the Notebooks of Devotees”. In the present volume, two discourses will be found in that appendix in the last pages of the book. Writers who wish to quote from these discourses should attribute the material to the “Discourses on Kṛṣṇa and the Gītā appendix”.

The discourse “Dharma Is Your Real Friend” on page 221 was inadvertently published in English in Ānanda Vacanāmṛtam Part 23 and in Hindi (as “Dharma Saṁsthāpanārthāya”) in Ānanda Vacanāmṛtam Parts 26 and 27. In future it will appear only in editions of Ānanda Vacanāmṛtam Part 26, of whatever languages they may be. Therefore where it occurs in this

book, it has been attributed to Ánanda Vacanámrtam Part 26. It may be found in the English Ánanda Vacanámrtam Part 23, however, while the current edition of that book is still available.

To assist researchers, it is our policy to indicate here – in addition to the original language of each speech, the date and place, by whom it was translated, and where, if other than in this book, it was originally published – whether or not a tape of the speech is in existence. At the time of this printing, however, not all the cataloguing of tapes has been finished. Further information as to tapes will be given in future printings.

In all cases where a tape was in existence for a discourse given in English, and where re-editing of the published discourse was necessary, we have done the re-editing with reference to that tape. (Exceptions: “The Advent of the Lord” and “The Biological Machine”.)

In the cases of some of the discourses published here, no written record was found of the language in which the discourse was given; but if the language could be clearly inferred from the location and other circumstances of the discourse, we have cited that language.

Footnotes by the translators have all been signed “–Trans.” Unsigned footnotes are those of the author.

Many readers are concerned that the author’s speeches, as published, should adhere as closely as possible to the precise wording the author used in speaking. For this reason, in the case of discourses given originally in English, the editors have not altered pronouns and other terms which the author in his lifetime considered “common-gender” words. As the author once said, “You know, ‘man’ is not only masculine gender, ‘man’ is common gender also. ‘Man is mortal’ – here ‘man’ means both male and female.”

The author was a natural advocate of women’s rights and on at least one occasion indicated that “lopsided justice” in language should be eliminated at some future date. In keeping with this guideline and with present-day trends, it is our policy in the case of translated discourses (where the published wording will necessarily be that of the translators) to use gender-neutral language.

Square brackets [] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets () indicate a word or words originally given by the author.

“The Meaning of the Word ‘Kṛśṇa’”. Discourse in Bengali. Originally published in Bengali as “Kṛśṇa Námer Ekádhik Vyákhyá” in Ánanda Vacanámrtam 17, 1981. Second Bengali publication as “‘Kṛśṇa’ Shabder Artha” in Kṛśṇatattva o Gītására, 1994. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“Three Interpretations of the Word ‘Kṛśṇa’”. Discourse in Hindi. Originally published in Bengali as “‘Kṛśṇa’ Shabder Tintí Vyákhyá” in Ánanda Vacanámrtam 13, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Kṛśṇa’ and ‘Ráma’”. Discourse in English and Hindi. Tape. Originally published in English in Ánanda Vacanámrtam 1, 1979. Re-edited.

“The Meaning of ‘Kṛ́ṣṇ́a’ in Rája Yoga”. Discourse in Bengali. Originally published in Bengali as “‘Kṛ́ṣṇ́a’ Shabder Rájayaogika Vyákhyá” in Ánanda Vacanámrta 17, 1981. First English publication in Discourses on Tantra 1, 1993, tr. from the original Bengali by ÁVA and ÁAA.

“Kṛ́ṣṇ́a Unparalleled”. Discourse in Bengali. Originally published in Bengali as “‘Kṛ́ṣṇ́astu Bhagaván Svayań’” in Ánanda Vacanámrta 17, 1981. First English publication in Discourses on Tantra 1, 1993, tr. from the original Bengali by ÁVA and ÁAA.

“Kṛ́ṣṇ́a, the Nucleus of the Universe”. Discourse in English and Hindi. Originally published in English in Ánanda Vacanámrta 2, 1979.

“The Significance of the Word ‘Bhagaván’”. Discourse in Bengali. Originally published in Bengali as “‘Bhagaván’ Shabder Tátparya” in Ánanda Vacanámrta 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“The Advent of the Lord”. Discourse in English and Hindi. Tape. Originally published in English in Ánanda Vacanámrta 1, 1979.

“The Purpose behind the Advent”. Discourse in English and Hindi. Originally published in English in Ánanda Vacanámrta 1, 1979.

“Refuge for All”. Discourse in English and Hindi. Originally published in English in Ánanda Vacanámrta 1, 1979.

“The Three Vital Factors”. Discourse in English. Tape. Originally published in English in Ánanda Vacanámrta 33, 1999.

“The Three Factors for Spiritual Elevation”. Discourse in English and Hindi. Originally published in English in Ánanda Vacanámrta 1, 1979.

“The Advent of Mahásambhúti”. Discourse in English. Tape. Originally published in Hindi as “Mahásambhúti ká Avirbháva Kab Hotá Hyáy?” in Ánanda Vacanámrta 8. First English publication in Ánanda Vacanámrta 8, 1987. Re-edited.

“Why Does Supreme Consciousness Descend?”. Discourse in Hindi. Originally published in Hindi as “Parama Purúṣake Avataṛań Ká Kárań Kyá Hyáy?” in Ánanda Vacanámrta 16, 1981. First Bengali publication as “Mahásambhútiṛ Ábirbháva Kakhan Ghaṭe?” in Ánanda Vacanámrta 16. Tr. from the Bengali by AB, ÁVA and ÁAA.

“Field of Dharma”. Discourse in English. Tape. Originally published in English in Ánanda Vacanámrta 31, 1997.

“Blind Mind and Conscience”. Discourse in English. Tape.

“Dharmakṣetra and Kurukṣetra”. Discourse in English and Hindi. Tape. Originally published in English in Ánanda Vacanámrta 5, 1982. Re-edited.

“Dhritarastra and Sanjaya”. Discourse in Bengali. Originally published in Bengali as “Dhrtaráśtra o Sainjaya Prasauṅga” in *Ánanda Vacanámrtam* 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“Dharmakṣetra – the Human Body”. Discourse in Bengali. Originally published in Bengali as “Mánava Shariira-i Dharmakṣetra” in *Ánanda Vacanámrtam* 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“This Very World Is Kurukṣetra”. Discourse in Bengali. Originally published in Bengali as “Ei Saṁsáratá-i Kurukṣetra” in *Ánanda Vacanámrtam* 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“The Biological Machine”. Discourse in English. Tape. Originally published in English as part of “The Human Body Is a Biological Machine” in *Yoga Psychology*, 1991. Second English publication in *Yoga Psychology*, 1994, English re-editing by ÁVA, Ácárya Praṇavánanda Avadhúta, Ácárya Mantreshvaránanda Avadhúta, JK.

“Spiritual Lessons of the Gītá – 1, – 2, – 3”. Discourses in Bengali. Originally published in Bengali as “Gītáy Dharmadeshaná – 1, – 2, – 3” in *Ánanda Vacanámrtam* 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Máyámetám Taranti Te’ – 1”. Discourse in Bengali. Originally published in Bengali in *Ánanda Vacanámrtam* 17, 1981. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Máyámetám Taranti Te’ – 2” / “The Nectar beyond Máya”. Discourse in English and Hindi. Originally published in English in *Ánanda Vacanámrtam* 1, 1979.

“Svadharma and Paradharma – 1”. Discourse in English and Hindi. Originally published in English in *Ánanda Vacanámrtam* 1, 1979.

“Svadharma and Paradharma – 2”. Discourse in Hindi. Originally published in Hindi as “Paradharma aor Svadharma” in *Ánanda Vacanámrtam* 16, 1981. First Bengali publication in *Ánanda Vacanámrtam* 16. Tr. from the Bengali by AB, ÁVA and ÁAA.

“Svadharma and Paradharma – 3”. Discourse in Hindi. Originally published in Hindi as “Paradharma aor Svadharma” in *Ánanda Vacanámrtam* 27, 1996. First Bengali publication as “Paradharma o Svadharma – 3” in *Krśnatattva o Gītására*, 1994. Tr. from the Bengali by AB, ÁVA and ÁAA.

“‘Better to Die...’ – 1 / It Is Better to Die While Following Bhágavata Dharma”. Discourse in Bengali. Originally published in Bengali as “‘Svadharme Nidhanám Shreyah’” in *Ánanda Vacanámrtam* 4. First English publication in *Ánanda Vacanámrtam* 4, 1986. English re-editing by ÁAA.

“‘Better to Die...’” – 2. Discourse in Bengali. Originally published in Bengali as “‘Svadharme Nidhanam Shreyah’” in Ánanda Vacanamrtam 15, 1980. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Better to Die...’ – 3”. Discourse in Hindi. Originally published in Bengali as “‘Svadharme Nidhanam Shreyah’” in Ánanda Vacanamrtam 22, 1985. Tr. from the Bengali by AB, ÁVA and ÁAA.

“‘Ye Yathá Máam Prapadyante’”. Discourse in Bengali. Originally published in Bengali in Ánanda Vacanamrtam 4. First English publication in Ánanda Vacanamrtam 4, 1986. English re-editing by ÁAA.

“‘The Glory of Human Dharma’”. Discourse in Hindi. Originally published in Hindi as “‘Shreyán Svadharmo Vigúnah’” in Ánanda Vacanamrtam 8. First English publication in Ánanda Vacanamrtam 8, 1987. English re-editing by ÁAA.

“‘Bhajate Mámananyabhák’”. Discourse in Hindi. Originally published in Hindi in Ánanda Vacanamrtam 8. First Bengali publication in Ánanda Vacanamrtam 8. Tr. from the Bengali by AB, ÁVA and ÁAA.

“‘Mucyate Bhavabandhanát’”. Discourse in Hindi. Originally published in Hindi in Ánanda Vacanamrtam 16. First Bengali publication in Krśnatattva o Gītására, 1994. Tr. from the Bengali by AB, ÁVA and ÁAA.

“‘You Have the Right to Action Only’”. Discourse in Bengali. Originally published in Bengali as “‘Karmanyevádhikárate’” in Ánanda Vacanamrtam 15, 1980. First English publication in Ananda Marga Karma Yoga in a Nutshell. English re-editing by ÁAA.

“‘Struggle Must Go On’”. Discourse in Hindi. Originally published in Bengali as “‘Yuddhasva Vigatajvarah’” in Ánanda Vacanamrtam 19. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Prañipátena Pariprashnena Sevayá’” – 1 / Yoga – Its Fundamental Factors“. Discourse in English. Originally published in English in Ánanda Vacanamrtam 14, 1981.

“‘Prañipátena Pariprashnena Sevayá’” – 2. Discourse in Hindi. Originally published in Hindi in Ánanda Vacanamrtam 20. First Bengali publication in Krśnatattva o Gītására, 1994. Tr. from the Bengali by AB, ÁVA and ÁAA.

“‘Paritránáya Sádhnám’”. Discourse in Hindi. Originally published in Bengali in Ánanda Vacanamrtam 22, 1985. Tr. from the original Bengali by AB, ÁVA and ÁAA.

“‘Tadátmánám Srjámyaham’”. Discourse in Bengali. Originally published in Hindi in Ánanda Vacanamrtam 25, 1994. First Bengali publication in Krśnatattva o Gītására, 1994. Tr. from the Bengali by AB, ÁVA and ÁAA.

“Dharma Is Your Real Friend”. Discourse in Hindi. Originally published in English as “Advent of the Lord”, in Prout, Nov. 27, 1971. First Hindi publication as ““Dharmasámsthápanárháya”” in Ánanda Vacanámrtam 26, 1995. English re-editing by ÁAA.

“Even the Greatest Sinners”. Discourse in Hindi. Originally published in Hindi as “Mahápátakii Ká Mokśa” in Ánanda Vacanámrtam 29, 1996. First Bengali publication as “Mahápátakii-o Mokśalábh Kare” in Krśnátattva o Giitására, 1994. Tr. from the Bengali by AB, ÁVA and ÁAA.

Appendix: From the Notebooks of Devotees

“Surrender”. Discourse in English. Sources: typed notes and “My Beloved Bábá” Philippines booklet. The typed notes mention, “Departing Talk on 26-5-69. Summary”. (The typed notes date this discourse and the preceding one in Ánanda Vacanámrtam 30 as “24-5-69” and “26-5-69”, but a tape of three General Darshans and a DMC in Manila gives the dates of those three GD’s as 21 April, 22 April and 23 April 69. The only other set of notes available in the same typing as that of this discourse [and the preceding one] is of a DMC in Ranchi on “25-5-69”, a date and place corroborated by two GD’s in Ranchi on 23 May 69 and one on 24 May 69. That the author toured the Philippines in April only is also corroborated by evidence regarding the author’s tour from Indian magazines. So we have dated this discourse and the preceding one as April, not May, 1969. The taped GD’s from Manila and the GD’s from Ranchi may all be found in Ánanda Vacanámrtam 23.) Originally published in English in Ánanda Vacanámrtam 30, 1996.

“Accomplish Your Work with This Body Only”. Discourse in English. Source: “Bábá’s Discourse” Philippines cyclostyle. Originally published in English in Ánanda Vacanámrtam 23, 1994.

Key:

AB = Prof. (Retd.) Anil Banerjee

ÁVA = Ácárya Vijayánanda Avadhúta

ÁAA = Ácárya Acyutánanda Avadhúta

date N/A

Published in:

[Discourses on Krśna and the Giitá \[a compilation\]](#)

Chapter 1

Discourses on Krśna and the Giitá [a compilation]

The Meaning of the Word “Krśna”

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)

[Discourses on Krśna and the Giitá \[a compilation\]](#)

The Meaning of the Word “Krśna”

We shall discuss one of the shlokas [couplets] of the Giitá today. This particular shloka may be taken as the guiding or controlling shloka of the Giitá. We will deal with the subject rather elaborately. Here is the shloka – Dhrtaráśtra uváca [“Dhritarastra said”]:

Dharmakṣetre Kurukṣetre samavetá yuyutsavah;
Mámakáh Pándavashcaeva kimakurvata Saiñjaya.

[“O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakṣetra, of Kurukṣetra, eager to fight, what is taking place?”]

This is the first shloka of the Gītá, about which I have spoken to you before. Today I will give you only an introduction.

The name of the book is the Gītá. The root verb gae means “to sing”. Hence Gītá means “that which has been sung”. It is in the passive voice. But the passive voice always carries a sense of something remaining inarticulate in the statement. So it becomes necessary to make that implicit idea explicit. Something has been sung. Who then has sung it? Yá Bhagavatá gītá, sá Gītá [“That which has been sung by Bhagaván, the Lord, is the Gītá”]. In this case, since that which has been sung by Shrii Kṛṣṇa is the Gītá, Bhagavatá means Kṛṣṇena, “by Kṛṣṇa”. Who then is Kṛṣṇa? That also should be explained in this introduction.

Three Interpretations

The word kṛṣṇa has three different interpretations. The word can be derived from the root verb, one of the meanings of which is “to attract”, “to draw everything to one’s self”. The root verb krś plus na gives us “Kṛṣṇa”; that is to say, the being which attracts everything of the universe towards its own self, calling out: “Come, come... come to me... you have nothing to worry about... come to me. I am your shelter. I will save you from all dangers. There is nothing to be afraid of, nothing to fear; I am here.” The speaker of these words, who is attracting everybody towards Himself, is indeed Kṛṣṇa. Our mind does not want to go to Him, but even then it runs towards Him.

A Vaishnavite poet had this to say:

Ucátana mana ná máne váraña,
Shudhu tári páne chuté yáy.

[The restless mind defies restrictions, and runs only after Him.]

I do not have a mind to go to or to look at Kṛṣṇa, but even then, it is as if something keeps pulling me. Thus the word “Kṛṣṇa” means “the supreme attractive faculty”.

Again, kṛṣṇa has the meaning “black”. The colour black has the greatest attraction for human mind. Among all colours, our attention is drawn first by black. This is the reason why the colour black is called kṛṣṇa. It should be remembered, however, that the complexion of the historical Kṛṣṇa who lived in Dvāpara Yuga⁽¹⁾ was not black.

There is also a third meaning of “Kṛṣṇa” – krśi bhúh or kṛśibhúh. The root verb krś means the feeling “I am”. Don’t you all have a feeling such as this, “I exist”? In fact every individual has the feeling “I am”, myáy hun, ahaám asmi. Whenever that “I” feeling is struck a blow, people get

irritated, worried, angry or frightened. Now this feeling “I am” [is represented by] the root verb *krś*, and the meaning of the root verb *bhú* is “to be”. Hence the meaning of the word “*Krśńa*” is “I am because He is.” In other words, it is only because of *Krśńa* that the world exists and living beings exist. If *Krśńa* had not been there, living beings and the world would not have been there either.

Krśńa is *Parama Puruśa*. In the absence of *Parama Puruśa*, neither living beings nor the universe would have existed at all. The world is, only because He is. That is why He is called “*Krśńa*”. My individual existence is dependent on His existence. For instance, because Bengal is there, Calcutta is there. The existence of Calcutta as an entity is dependent on the existence of Bengal. Hence it may well be said that Bengal is the *Krśńa* of Calcutta. Similarly, because India is there, Bengal is there. Thus India is *Krśńa* to Bengal. Or, because Asia is there, India is there. Thus Asia is *Krśńa* to India. And because the world is there, Asia is there. So the world is *Krśńa* to Asia. Then there is the solar system with the sun, the planets and the satellites – because it is there, our little world is there. Thus the solar system is *Krśńa* to the world. And because *Parama Puruśa* is there, this solar system, the planets and satellites, stars and nebulae, and the milky way – all of these entities are there. Hence *Parama Puruśa* is *Krśńa* to the entire universe. This is the third meaning of “*Krśńa*”. *Krśibhúh* – the existence of the root verb *bhúh* dependent on the existence of the root verb *krś*; that is, one existence dependent on another existence.

About 3500 years ago, in *Dvāpara Yuga*, a great personality was born in Mathura. His father’s name was Vasudeva. Because He was a son of Vasudeva, one of his names was *Vásudeva*. One of his uncles was Nanda, whose profession was cattle-rearing, and his father Vasudeva was a superintendent of jails in Mathura. One elder brother of his father was Maharshi Garga. When the child was born, Maharshi Garga noticed in him a number of extraordinary qualities, and after much thinking and cogitation, christened him “*Krśńa*”. The *Krśńa* whom we will discuss, that is, the *Krśńa* of the *Giitá*, is this *Krśńa* of *Dvāpara Yuga*.

I will continue with an analysis of *Krśńa*’s three roles simultaneously, in order to demonstrate that ultimately they all coincide at a certain point and that the three *Krśńas* are one and the same. As you know, Narottama Das Thakur composed *Aśóttar Shatanám* [“The One Hundred Eight Names”] of *Krśńa*. In one place he says:

Ananta rákhila nám anta ná páiyá;
Krśńa nám rákhen Garga dhyánete jániyá.

[Failing to find any limit, Garga named the baby “Ananta” (“Limitless”); and, enlightened by his meditation, gave Him the name “*Krśńa*”.]

12 January 1980, Calcutta

Footnotes

(1) In mythology, the four ages occur in the order Satya Yuga (Golden Age), Tretá Yuga (Silver Age), Dvápára Yuga (Copper Age), and Kali Yuga (Iron Age), and correspond step by step to a decline of morality and spirituality. –Trans.

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 2

Discourses on Kṛṣṇa and the Gītā [a compilation]

Three Interpretations of the Word “Kṛṣṇa”

Published in:

[Ánanda Vacanámrtam Part 13 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Three Interpretations of the Word “Kṛṣṇa”

Whatever exists in this world has some meaning behind it. Even every word that we use has a history of its own. It may be that not many are aware of that meaning. But that does not mean that there is no meaning in it.

Every word has a history. Fifteen thousand years ago, the word ratha was in use. The usual meaning of the word ratha is “chariot”. But why was the chariot called ratha? There would be a charioteer, and he, in those ancient times, in order to goad the horses to pull the chariot, would make a sound like ra... ra... ra. Upon hearing which the horses would immediately start running. When he would make a sound like tha... tha, the horses would stop. Since the chariot was controlled by the sounds ra and tha, it came to be known as ratha.

There are so many things in the world the meaning of which is not known to many. Take for instance the name of this town, “Ludhiana”. Not many are aware of what the word means. But it does have a meaning. In the Vedic language there was a word lodhra, which is the name of a flower. The women of those ancient times would use the pollen of this flower as their face-powder. There was also in the Vedic language a word dhánya, meaning any green vegetation. This land had lodhra-dhánya in abundance, and the local dialect of the land, about 3500 years ago, was Paeshácii Prákṛta. The original Vedic Sanskrit “Lodhra-Dhánya” became corrupted by Paeshácii Prákṛta to “Lodhdha Hánna”. Then 2500 years ago, that word became changed in Demi-Paeshácii into “Lodhdhaánna”, which then in Old Punjabi took the form of “Lodhiyána”. Now in modern Punjabi it is “Ludhiyána”. [Anglicized in turn as “Ludhiana”.] In the same way, there is not a single word that does not have some meaning behind it, though people may or may not be aware of that meaning.

One such word is “Kṛṣṇa”, the meaning of which is not known to many. In Sanskrit the verb kṛś means “to do research”, “to find out”. So the Entity that one attains by making one’s mind subtler and subtler, through sádhaná and bhajanas, is called “Kṛṣṇa”. In other words, what someone attains through profound culture and sádhaná, is Kṛṣṇa.

The second meaning of the verb *krś* is “to attract”, “to draw everything to one’s own self”. The nucleus of our solar system is the sun, and a number of planets, satellites, etc., are orbiting round the sun. The sun is attracting all the orbiting objects towards itself. It is because of this attraction that the planets, satellites, etc., are able to move round their nucleus along their own orbits. Similarly, He who is attracting the whole universe towards His own self, is *Krśña*. Thus *Krśña* is the greatest force of attraction in the universe. No one can go beyond the ambit of His attractive force. People may or may not come close to Him, but under no circumstances can anybody transcend the limits of His being. And where would anyone go, after all? Outside His being there is nothing and nobody. Hence to Him who has the greatest attractive power, we give the name “*Krśña*”.

You also know that of all the colours from white to black, black has the greatest force of attraction. That is why in Sanskrit black is called *krśña*.

Now let us talk a little about history. About 3500 years ago, this *Bhāratavarśa* [India] of ours was divided into many fragments. There was no unity among the different kingdoms, and in the absence of unity, the development of the common people was not possible. Yet *Bhārata* is one and indivisible.

What is the meaning of “*Bhārata*”? In Sanskrit the root verb *bhr* means “to provide with subsistence”; and the root verb *tan* means “to increase”, “to enhance”. So *bhārata* comes to stand for a land where all the necessary means of subsistence are available, with ample scope for all-round development.

Bhāratavarśa [*varśa* = “land”] was divided into a number of diverse smaller states which had no unity among them. And in the absence of unity, no development of the country as a whole was ever possible. But culturally *Bhāratavarśa* is a land of a single social group. Here was born in days long past a great *mahāpuruśa* whose ambition it was to bring the fragmented parts of the land together and to establish a bond of unity among them. And that He did accomplish. *Krśña* was the great personality of that age who could attract everyone with His extraordinary personality.

You may ask, then why did Lord Shrii *Krśña* have to plan out the battle of the *Mahābhārata*?⁽¹⁾ You should bear in mind that whenever someone wants to accomplish a task, he or she has to devise certain means for the purpose. You can get your work done with sweet words. But it is a fact that not everybody can be induced to work by sweet words! If the driver of an ox cart tells his oxen, “Oh my dears, please turn left or turn right,” the oxen may or may not pay heed to the request. That is why the driver is found to have a sharp prod in his hand. People who are sincere and good will readily do the job on the basis of sweet words. But some people are as obstinate as oxen. For them the application of force is needed. And when that fails, then even sterner measures are required. That explains why the battle of the *Mahābhārata* had to be orchestrated.

It would not be correct to say that He had to fight the battle, because Lord Shrii *Krśña* himself did not take part in that battle. But He devised the plan of the battle. He had to do this under pressure of circumstances. Where sweet words do not work, or simple reason fails, the application of force is the only weapon to accomplish the job. Words that the mind will not

easily obey, flesh and bone obey when struck a blow. This Kṛṣṇa was an historical figure. Descending to the earth of that time in the form of a human being, He accomplished a great task in human society.

Those of you who are students of science, particularly of medical science, must know that the human body has a number of glands. They secrete different types of hormones, and these secretions determine the mental vṛttis [propensities] of human beings. On these secretions also depend the nature, conduct, and the behaviour patterns of human beings.

To control the propensities there are certain cakras [psycho-spiritual centres or plexi] located in different parts of the body. These cakras in turn are controlled by the sahasrāra cakra.⁽²⁾ In fact all the functions of the organism are controlled by the sahasrāra. So when someone wants to ascend, to become spiritually elevated, they have to raise their jīvabhāva [microcosmic bearing] to a higher level. This jīvabhāva is known in the language of the scriptures as the kulakuṇḍalinī [latent divine force]. The kulakuṇḍalinī should be aroused and made to ascend gradually step by step from the mūlādhāra cakra⁽³⁾ to the central controlling point in the sahasrāra. This jīvabhāva, or kulakuṇḍalinī shakti, is called “Rādhā” in Tantric scriptures, while the central controlling power in the sahasrāra, from where all the manifold activities of humans are controlled, is called “Kṛṣṇa”. When the kulakuṇḍalinī reaches the sahasrāra, the person attains mokṣa [non-qualified liberation]. This is the significance of “Kṛṣṇa” in yoga.

These are some of the interpretations of the word “Kṛṣṇa”. But whatever interpretation we give, one thing should always be remembered – that all the “Kṛṣṇas” are ultimately one and the same.

The essence of dharma, its mystery, lies hidden in Parama Puruṣa. Kṛṣṇa is the controller of the whole universe. Even then He is not far away from you. Who in this world is nearest of all to you? Certainly it is Kṛṣṇa. And whom do you love most in the world? Again it is Kṛṣṇa. Maybe you love Him unconsciously, while He loves you consciously. Very well does He know who in this world is a sinner and who is virtuous. Knowing full well what is what, He loves all without discrimination. He does not keep aloof from anybody out of contempt. He never says that He will not allow So-and-so a place in His heart because that person is a sinner. To Him a sinner and a virtuous person are equal. You should always remember that whatever be the past history of a person, that person’s link with Kṛṣṇa, from beginningless time to endless time, will always remain the same. So never under any circumstances should you allow any sort of doubt or anxiety to enter your mind.

8 July 1979 evening, Ludhiana

Footnotes

(1) Mahābhārata literally means “Great India”. Hence Mahābhārata became the name both for the campaign led by Kṛṣṇa to unify India, and for the epic composition about that campaign. Here it means the former. –Trans.

(2) The uppermost psycho-spiritual centre, or plexus, in the body, located at the crown of the head. –Trans.

(3) The lowermost psycho-spiritual centre, or plexus, in the body, located at the base of the spine, above the perineum. –Trans.

Published in:

[Ánanda Vacanámrtam Part 13 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 3

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Kṛṣṇa” and “Rāma”

Published in:

[Ánanda Vacanámrtam Part 1](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 14 of the Ánanda Vacanámrtam series.

“Kṛṣṇa” and “Rāma”

There are three explanations of the word “Kṛṣṇa” – philosophical, biological and historical.

The philosophical explanation is that Kṛṣṇa attracts every being: knowingly or unknowingly, each and every particle of this universe is being attracted towards the Nucleus of this entire Cosmological order. But it is the duty of beings to move towards Him. He attracts everyone. The second philosophical explanation is the feeling in the jīva (unit being) of its “I”-ness – “I exist,” “I am.” Since He is there, this feeling of “I”-ness is there. Had Kṛṣṇa not been there, would I have remained?

What is the biological Kṛṣṇa? It is He who controls and guides all the vṛttis [propensities] and pravṛttis [sentiments] as the nucleus of the sahasrāra cakra.

The historical Kṛṣṇa, as everybody knows, was a special personality who fought and made others fight for the establishment of dharma and morality.

Each and every word is meaningful. Another name for Parama Puruṣa is Rāma. The word “Rāma” has also got three explanations.

One meaning is Rāmaṇte yoginah yasmin – “the only entity, the only object, from which yogis, that is, spiritual aspirants, get pleasure”. Spiritual aspirants do not get pleasure from small, finite, worldly objects. They want something infinite. Na alpe sukhamasti – “Bliss cannot be obtained from finite objects.” The infinite object which supplies them with infinite happiness is nothing but Rāma. As said in Ánanda Sūtram, ⁽¹⁾ Sukhamanantamānandam [“Infinite happiness is ānanda (bliss)”] – they want ānandam and not sukham, they want bliss and not happiness. Rāmaṇte yoginah yasmin.

Another meaning of “Ráma” is Ráti mahiidhara Ráma – “[Ráma is] the most glittering entity of the entire universe”. The first syllable of ráti [“glittering”] – rá – and the first letter of the word mahiidhara [“world”] – ma – make up “Ráma”. Why⁽²⁾ glittering entity? Because all other glittering entities get their [glitter] from Him. In this solar system, we derive energy from the sun. But from where does the sun get energy? The sun gets energy⁽³⁾ from the Cosmological Nucleus. There are countless solar systems in the Cosmos. And for all these solar systems, the hub is Parama Puruśa, Puruśottama. He is the Nucleus of all energy. The sun gets energy from Him alone – therefore Ráti mahiidhara.

The third meaning of “Ráma” is Rávañasya maraṇam Ráma [“Ráma is the death of Rávaña”]. The first syllable of Rávañasya and the first syllable of maraṇam go to make up “Ráma”. And what is Rávaña? In the Rámáyāṇa there is something regarding Rávaña. (The Rámáyāṇa is a mythological book, it is not history.) Rávaña means a ten-faced demon. That is, Rávaña represents the extroverted human mind moving, functioning, in ten directions – moving towards crudeness, away from the Nucleus – being drifted away by the centrifugal force. How can one be saved from crudification? Rávaña can be defeated, can be destroyed, only when one takes shelter in Ráma. That’s why He is Rávañasya maraṇam: when one takes shelter in Parama Puruśa, Rávaña automatically dies. So one under whom Rávaña automatically dies is “Ráma” – Rávañasya maraṇam – the first syllable of Rávaña, and the first syllable of maraṇam.

18 August 1978 morning, Patna

Footnotes

(1) Shrii Shrii Ánandamúrti, Ánanda Sútram, 1962. –Trans.

(2) A few words here were unintelligible on the tape. –Trans.

(3) A few words here were unintelligible on the tape. –Trans.

Published in:

[Ánanda Vacanámrtam Part 1](#)

[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

Chapter 4

Discourses on Kṛśṇa and the Gītā [a compilation]

The Meaning of “Kṛśṇa” in Rāja Yoga

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)

[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

[Discourses on Tantra Volume One \[a compilation\]](#)

The Meaning of “Kṛśṇa” in Rāja Yoga

Now we come to the fourth of our various interpretations of “Kṛśṇa”.⁽¹⁾ We come to another type of interpretation – the Rāja Yaogik interpretation.

This human body is controlled by nerve fibres, which in turn are controlled by nerve cells. The human body generally moves as it is directed to by the mind. But when the body functions under the impact of certain inborn instincts, it does not require direction by the mind. Such actions are absolutely physical or mundane. Then there are some functions which, though physical, are also related to the mind, such as hunger, thirst, sleep and drowsiness. The latter functions are regulated by the ten váyus [vital-energy flows] – práña, apána, samána, udána, vyána (the five [internal] váyus), and nága, kúrma, krkara, devadatta and dhanainjaya (the five [external] váyus). Through these external váyus all kinds of natural functions are performed. The mind does not play any particular role in these cases.

All other functions, however, are controlled by the mind. The mind will send instructions to the body according to how it (the mind) is controlled or regulated by physico-psycho-spiritual practices; and in order to control the mind the ten váyus have to be brought under control. The systematic and scientific process to regulate the váyus in order to control the mind is called práñáyāma. Práñán yamayatyēśah práñáyāmāh – “The process of controlling the váyus is known as práñáyāma.” (The word práñáyāma is derived as: [prán + á – yam + ghain].)

There is a unique causal relationship between the functioning of the váyus and the functioning of the mind. If someone keeps running at a certain pace by drawing rapidly on accumulated vital energy, the person’s respiration becomes faster, and if the respiration becomes fast, one loses the capacity for deep thinking or deep contemplation. That is, one loses the capacity to think, or to assimilate or internalize any idea through the organs, in a calm and systematic way. If the [body] is restless, the [mind] will also be restless. That is why during spiritual practice, the body should be kept motionless. One must practise seated in a certain posture, because if the body becomes calm and motionless the mind also tends to become calm and concentrated. If someone is constantly thinking that he or she will have to sit down at a certain time, stand up at a certain time, catch hold of one’s nose or ears at a certain time, the mind will automatically tend to become restless. Such is the intimate relation between the body and the mind.

Indriyānām manonáthah manonáthastu mārutah – “The indriyas⁽²⁾ – both sensory indriyas and motor indriyas – are controlled by [the mind and the mind is controlled by] the váyus.”⁽³⁾

This sort of functioning of the mind is discharged in and through the body with the help of the nerve cells and nerve fibres. Its principle controlling centre is situated in the sahasrára cakra – the pineal gland – but its substations are located in various parts of the body. The substations are located in sites of the body from which particular kinds of thought-waves control the adjacent areas of the body in their own respective ways. These substations are called cakra or padma or kamala – plexus in Latin – thus we have the various cakras – múládhára, svádhiśthána, mañipura, anáhata, vishuddha, ájiñá, etc. The mind, instead of exerting its control directly from the sahasrára cakra, exerts its control through the other cakras, the other plexi. Hence in order to advance spiritually, one has first to establish control over these lower cakras, then finally over the sahasrára cakra. If one, conversely, tries to control the sahasrára first while the other cakras remain uncontrolled, spiritual practice on the sahasrára may be hampered. Not only that; even if the sahasrára cakra can be brought under control, the final result will not be good if the subsidiary cakras are not brought under control. It is not enough that the driver of a car be efficient, the car as well must be free from any defect.

The various cakras are controlled by particular biija mantras, particular acoustic roots, and also emanate sound vibrations; and every sound vibration coming from each such plexus – each such network of nádiis [psychic-energy channels] – is in scripture given the name of a particular devatá [deity], a particular vibrational existence. When you think in a particular way, your mind is vibrated in the corresponding way, and your nerve cells and nerve fibres are vibrated in the corresponding way. When someone gets angry, the mind also becomes heated and red, and there is a corresponding reaction in the nerves. The body becomes reddish and starts trembling. Now these devatás or vibrational existences – each the repository of a particular kind of thinking and each representing one point in a given cakra – are controlled by the nuclei of their respective plexi, and all those nuclei are controlled by the human mind, which is the collective expression of fifty main propensities.

Those fifty main propensities function both internally and externally. One may donate something to someone both internally and externally. Likewise, one can steal both mentally and physically. Hence every propensity is functioning in two ways, and fifty times two equals one hundred. Furthermore, each propensity functions in ten directions [north, south, east, west, northeast, northwest, southeast, southwest, up and down]. One hundred times ten equals one thousand. Hence there are one thousand functioning propensities. These one thousand vrttis are controlled by the mind from the pineal gland, which is why [its corresponding cakra] is called sahasrára [sahasra means “thousand”]. So the nucleus of the sahasrára controls the sahasrára itself, every subsidiary plexus below the pineal gland, and the vrtti-controlling points of all those cakras. (Each of these points is a vibrational existence, a devatá.) All the devatás of a given plexus are controlled by the controlling point of that plexus, and the supreme controlling point is the controlling point of the pineal gland. This supreme controlling point is called Paramashiva in yoga philosophy – Paramashivah Puruśottamah vishvasya kendram [“Supreme Consciousness at the nucleus of the universe is known as Paramashiva or Puruśottama”]. The same entity which is called Paramashiva or Puruśottama in Rāja Yoga is known as “Krśña” in Vaeśnáva Tantra. This is one aspect [of the Krśña concept in philosophy]. This is a very important point which should be well understood.

When a spiritual aspirant can concentrate all his or her psycho-physical existence or individual “I” feeling on Paramashiva or Puruśottama in the sahasrára cakra, the jiiva becomes Shiva. A jiiva is manifested out of Paramashiva as a jiiva in a human body – or rather, simultaneously in the Cosmic Body and in a human body. Each and every microcosmic structure is like a universe. Hence the yoga scriptures say, Traelokye yáni bhútáni táni dehatah – “Whatever exists in the universe exists in your small structure as well.” Just as the universe, starting from Paramashiva, Puruśottama, flows on and on along the path of sañcara and attains the form of the crudest matter (if it undergoes further crudification it will explode), and thereafter starts moving on the path of subtlety, similarly in the human frame the last vertebra is the crudest manifestation. The last vertebra in the human body is termed kula in Sanskrit. So kula literally means “that which bears the load of the entire body”.⁽⁴⁾

That entity which sleeps [coiled], like a snake, [around] the last vertebra, with the sleeping divinity (that is, the unexpressed divinity⁽⁵⁾ within a human or animal structure) clamped in its mouth, is called kulakuñḍalinii.

When human beings do sádhana, the kulakuṇḍalinii, an ideative entity, rises upward through the spine. It pierces through cakras one after the other, and simultaneously the thoughts or propensities controlled by their respective cakras are brought under control. As soon as the kulakuṇḍalinii pierces the mūlādhāra, svādhiśthāna and mañipura cakras, it brings under control all the propensities up to and including those of the mañipura cakra. The mañipura is the controlling cakra of ten propensities – shyness, sadistic tendency, envy, staticity, melancholia, peevishness, yearning for acquisition, infatuation, hatred, fear. When after rising and rising the kulakuṇḍalinii reaches the sahasrāra, it becomes one with Paramashiva. This is the state of liberation.

You know very well that in medieval India, Tantra branched out into numerous schools: Saora Tantra, Shákta Tantra, Shaeva Tantra, Gánapatya Tantra, Vaeśnáva Tantra, etc.⁽⁶⁾ So according to yoga scripture, the kuṇḍalinii resides in the mūlādhāra and Paramashiva in the sahasrāra. And according to Vaeśnáva Tantra, the kulakuṇḍalinii is called “Rádhá” and Paramashiva is called “Krśná”. This is the essence of the concept of Rádhá and Krśná. Unfortunately, the actual underlying spirit of the Vaishnavite Cult is forgotten or ignored by many.

Quite often at the end of a [Vaishnavite] kiirtana you will hear that Rádhá and Krśná have become united. The participants express this with a sentence that includes the words, Haribol, Haribol. The fact is that the sádhana has elevated the jīvabhāva [microcosmic bearing], and, it having become one with Paramashiva at the sahasrāra cakra, the microcosm has gone beyond the periphery of all bondages, and has attained the bliss of emancipation. This is the inner secret.

Here the seven cakras, from mūlādhāra to sahasrāra, which the kulakuṇḍalinii has to pierce, are the fetters or ropes which a spiritual aspirant has to snap. Páshabaddho bhavējīivah, páshamukto bhavecchiva – “Those who are in bondage are called jīvas, and those who have been freed are Shiva.”

This is the last of our interpretations of the term “Krśná”. In the sahasrāra cakra, Paramashiva is the controlling point. Paramashiva is the same as “Krśná”.

14 January 1980, Calcutta

Footnotes

(1) The author had given various interpretations of the word “Krśná” in his discourses of the two preceding days (in January 1980). Those two discourses appear in this book as the first chapter and the seventh chapter (p. 34). –Trans.

(2) An indriya is a sensory or motor organ, together with its respective nerves, nerve fluid, and site in the brain. –Trans.

(3) Etymology of mārut (a synonym of váyu) omitted here. –Trans.

(4) A page of linguistic discussion omitted here. –Trans.

(5) The unexpressed divinity is metaphorically represented here by the tail of the snake. Sometimes the dormant kuṇḍalinī snake as a whole is called the “sleeping divinity”. –Trans.

(6) For these five schools of Tantra, see “All Bask in the Glory of Shiva – 3”. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

[Discourses on Tantra Volume One \[a compilation\]](#)

Chapter 5

Discourses on Kṛṣṇa and the Gītā [a compilation]

Kṛṣṇa Unparalleled

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

[Discourses on Tantra Volume One \[a compilation\]](#)

Kṛṣṇa Unparalleled

Yesterday I told you something about nerve fibres, nerve cells, and the positions of various cakras; about the relation of the cakras to the propensities and how people establish control over these propensities. The highest point in the human body is the controlling point of the sahasrāra cakra and is called Shiva, Puruṣottama or “Kṛṣṇa”.

It will be better if I say something more about Kṛṣṇatattva [the inner meaning of Kṛṣṇa]. I have told you that in Vaeṣṇava Tantra the last bone of the vertebral column is called kula. [Here resides the serpentine coil.] In Tantra it is called kulakuṇḍalinī, while in Vaeṣṇava Tantra it is called “Rādhā”, and Paramashiva [Puruṣottama] is called “Kṛṣṇa”. Through sādhanā we raise the kulakuṇḍalinī upwards, and in the end the union of Rādhā and Kṛṣṇa takes place. There is a secret technique to raise this serpentine coil. Previously this technique was not clearly given. At that time some people thought it proper to keep it secret. If something harmful to individual or collective life is not given, that is good; but the useful things have to be given. People will be more attracted to do sādhanā.

The first thing is that this kulakuṇḍalinī rises slowly from the mūlādhāra cakra to the sahasrāra cakra in eight steps, it passes through eight cakras, and the sahasrāra cakra is the ninth. Just below the sahasrāra cakra is the guru cakra. When one meditates at the guru cakra, the kuṇḍalinī takes one jump upwards, and the mind goes to the other side of the cakra [i.e., to the sahasrāra.] This is the technique of sādhanā, but it has previously neither been explained nor written in books.

The kulakuṇḍalinī rises upward in eight jumps or phases, so with two syllables in a siddha mantra, ⁽¹⁾ the kuṇḍalinī will jump four times. But a general, or publicly-given, siddha mantra will make the kulakuṇḍalinī jump eight times or in eight phases. That is why such a siddha mantra has eight syllables. So you should understand that a proper kiṛtana must have eight syllables, never seven or nine syllables.

The jivabháva [microcosmic bearing] moves towards Krśńa, Paramashiva, the pineal gland in the sahasrára cakra, as a result of sádhaná, and the mind also becomes introverted in gradual steps. When the kuńḍalinii reaches the navel cakra, or mańipura cakra, that is called vraja bháva in Vaeśńava Tantra. And when it moves from the navel cakra to the trikuṭi, or ájiṇá cakra, that is known as gopii bháva. And when it rises past the ájiṇá cakra, that is known as advaya bháva or Rádhá bháva. Thus there are these three stages.

During this process, one will hear the eternal sound of prańava [the oṃ sound] in the vast mahákásha [void] in different ways, according to the different levels which the mind has reached. Sometimes one first hears the sound of rumbling clouds, sometimes ankle bells, sometimes the roar of the sea. When after hearing different sounds in this way the mind reaches the trikuṭi, one hears the sweet and harmonious sound of the flute. These are various expressions of the prańava sound. The prańava sound is heard as the trikuṭi or ájiṇá cakra is crossed, but then when the mind merges with Krśńa or Paramashiva there is no sound, the silence itself is the sound. There is no expression. These are some of the secrets of sádhaná. The spiritual aspirant hears the various sounds of oṃkára or prańava at various stages, during deep sádhaná, during sweet sádhaná. The sound is called Krśńa's muraliidhvani. The sádha becomes mad because of this sound and goes deeper and attains Rádhá bháva more and more, and rushes headlong forward.

Chóte ye jan báníshir íáne
Se ki tákáy pather páne?

[Can a person who rushes headlong at the sound of the flute ever think about the path he or she is treading?]

At that time one does not think at all about what people will say. One knows only that "I and my Íśta exist."

The kulakuńḍalinii resides in the kula, that is, in the last bone of the vertebral column. In Sanskrit kuńḍalinii means "coiled", "serpentine loop", "serpentine coil". Jilipii [a fried sweet] is also called kuńḍalinii in Sanskrit because it is coiled. The poet Vidyápati has said: Hari gelá Madhupurá háma kulabálá ["The Lord is in Madhupur, that is, in the sahasrára cakra; I am kulabálá"].

Where is Hari [the Lord]? He is in Madhupur. "Madhupur" means the sahasrára cakra. In Vaeśńava Tantra, the sahasrára is "Madhupur". From "Madhupur", "Madhura" and "Mathura" have been derived. So Mathura is not only the town in Uttar Pradesh, it is also the sahasrára cakra. Háma kulabálá – "I am kulabálá," that is, "I am the jivashakti [divinity of the individual] sleeping in the last vertebra." Kulabálá does not here mean "the daughter of a family".

Vidyápati has said:

Nayanak nind gel gayának hás
Sukh gel piyásaunga dukh morá pásh.

“Hari lives very far above, Parama Puruśa or Paramashiva is so far above, and the jīvabhāva is so far below, at the lowermost point. For that reason it has no sleep, no happiness. It has only suffering, pain and suffering.” When will this suffering come to an end? When the jīvabhāva merges in the Shivabhāva. This is the ultimate end of sādhanā, the sweetest end. The separate existence of the individual is no more.

The reality of things has to be understood. The above kind of suffering is known philosophically as spiritual suffering. The jīva experiences three types of suffering – ādhibhaotika, ādhidaevika, and ādhyātmika. Ādhibhaotika suffering is mundane, that is, it derives from shortages of food, clothing, medicine, education, shelter, etc. If we change the structure of society this misery will be ended. So we must do this, we should do this. Regarding ādhidaevika suffering – if we prepare our minds through sādhanā, all the mental cares and worries that result from a defective mental structure will come to an end. And the ādhyātmika, or spiritual, suffering is that Hari or Kṛṣṇa, who is my own and my dearest, is far off, far away from me. He is in the sahasrāra cakra, the pineal gland. And the sleeping jīvashakti is in the lowest cakra, the mūlādhāra cakra. This feeling of separation is ādhyātmika suffering. This can be eliminated by spiritual sādhanā, that is, by dhyāna, dhāraṇā, prāṇāyāma, pratyāhāra, etc.

In Vaishnavite philosophy the controlling point of the sahasrāra cakra is known as “Kṛṣṇa”. This Kṛṣṇa is not only the nucleus of the universe, He is the nucleus of each and every unit, so all Kṛṣṇas are one and the same. However we try to explain Him, we will arrive at the same point. 3500 years ago in Dvāpara Yuga there was another Kṛṣṇa. You may say, “Puruśottama, Parama Puruśa, Shiva and Kṛṣṇa – on the spiritual level, all Kṛṣṇa’s are one and the same. Is the historical Kṛṣṇa different from these?” No, He is not.

I raise this topic because I want to emphasize that human society moves ahead through clash and cohesion. It moves ahead through ideological unity and disunity, through ideological clash. It has moved ahead, it is moving ahead, and it will move ahead. To stop this movement means destruction, a great destruction – hence we have to advance with great speed. When the speed of this advancement gets slowed down, people will face trouble at every step. (Human beings do not want any such undesirable action, for which they may later have to repent, to be taken individually or collectively.)

But if the time does come when the advancement becomes too slow, someone will be needed who can give society a hard hammering. Whether people like this person or not, love him or not – whether they feel love, devotion, respect or fear – under his fast-tempoed hammering the society will move ahead. People basically want to feel the blow that will move them ahead. The blow will be painful, people fear it, but in their minds they want it, because only under this hammering will they decide to move forward. It is a strange condition – “I feel afraid, yet at the same time this is what I want. Or, no, I don’t want to move ahead – I’ll go a little later” – but then one is forcibly pulled ahead. The feet do not want to move ahead, they tremble, but the minds want to move ahead. The need for this kind of treatment arises when people collectively are not able to advance towards the goal under their own internal power.

Everything is created by Parama Puruśa. The root bhū plus the suffix kti equals bhūti – “existence” or “entity”. The Sanskrit word for “entity” or “being” comes from the root bhū. And

the root bhú plus the suffix kta equals bhúta. Bhúta means that which is created. But when for the benefit of human society, for human welfare, something has to be done which is not so easy to do, which is rarely done, which will deliver the necessary blow to the human race – when the right entity or being is needed to do this work – what will Parama Puruśa do? He will create a body for Himself with the help of the five fundamental factors, and He will come. He will say, “I will awaken the prāṇa [vital energy] of these dying people with a timely slap, I will stir up their prāṇa.” He will create vibrations in their prāṇa. He will not tolerate idleness. He will not allow us to waste this valuable human life.

When He comes, after creating His own body with the help of the five fundamental factors – solid, liquid, luminous, aerial and ethereal – to create an ideological tidal wave, that stage is called Mahāsambhūti. Mahā means “great”, “having a form which is supra-natural”. And bhú plus kta equals bhūti. Hence Mahāsambhūti means “The Great Creation”, “The Great Appearance”. Whenever in the past Parama Puruśa thought it necessary, He came in the form of Mahāsambhūti. In that way came Sadāśhiva, in that way came Kṛṣṇa. To push human society forward, to resuscitate the half-dead human race, to awaken society, they came. They came to create a wave in the field of ideology, in the social field and in the field of humanity; they came to create a tidal wave in every dimension and on every level. They delivered hammer blows to the various human social structures of the world. For this they received both the highest praise and the most scathing condemnation.

Because Parama Puruśa is Puruśottama, the nucleus of the universe, the nucleus of all living entities, His Mahāsambhūti is also Parama Puruśa.

And that Mahāsambhūti is also Kṛṣṇa. All the Kṛṣṇas – historical, biological, social, scriptural – come together at one point. That is why it is said that Tulanā vā upamā Kṛṣṇasya nāsti – “Kṛṣṇa cannot be compared with any other object on earth.” Or, “You can be compared only with Yourself.”

Because He cannot be compared with any other being, because He is incomparable, perfect in theory and also perfect in practice, the rśis of that time spoke of Him as ananyapāy [unparalleled]. They said of Him, Kṛṣṇastu Bhagavān svayam [“Kṛṣṇa is Parama Puruśa Himself”].

15 January 1980, Calcutta

Footnotes

(1) A mantra “perfected” by the guru. See “Mantra Caetanya” in Ananda Marga Ideology and Way of Life in a Nutshell Part 11 or Discourses on Tantra Vol. 1. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)
[Discourses on Tantra Volume One \[a compilation\]](#)

Kṛṣṇa, the Nucleus of the Universe

Published in:

[Ānanda Vacanāmṛtam Part 2](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Kṛṣṇa, the Nucleus of the Universe

Lord Kṛṣṇa said:

Ye yathā mām prapadyante tāmstathaeva bhajāmyaham;
Mama vartmānuvarttante manuśyāḥ Pārtha sarvashah.

[I appear before a person according to his or her desires. His or her whole being will be filled with My being. All the jīvas of this universe are rushing towards Me, knowingly or unknowingly.]

Who is Kṛṣṇa? What is Kṛṣṇa? The word kṛṣṇa has so many meanings. One meaning of kṛś is “to plough the land”. And another meaning of kṛś is “to attract”. He who draws, He who attracts, everybody towards Him, the Nucleus of the Universe, is “Kṛṣṇa”. “Kṛṣṇa” means the Nucleus of the Universe. The third meaning of Kṛṣṇa is bhurvācak – “the Entity who lives within one’s ‘I’ feeling”. “I am, because Kṛṣṇa is – I exist because Kṛṣṇa exists.” This is the meaning. That is, if Kṛṣṇa does not exist, I also do not exist. My existence, my very existence, depends upon His existence.

You know, for each and every entity there is an acoustic root; that is, each and every entity creates a special type of vibration in this universe, and that special type of vibration is known as the acoustic root. In Sanskrit it is called a bījā mantra. Now, the acoustic root of Kṛṣṇa is kṛm̐ (= ka + la + anusvāra [ām]). Why is kṛm̐ the acoustic root of Kṛṣṇa? Ka is the acoustic root of the objective world. Parama Puruṣa creates the world from His divine body, and that’s why I say each and every existence is the divine existence. Each and every boy, each and every girl, and each and every living creature is an avatāra [incarnation] of the divine entity, so nobody can be hated or ignored. You are all divine children.

When Parama Puruṣa creates something, in that phase as Creator, Parama Puruṣa is Kāraṇa Brahma, because He is the cause. [Kāraṇa = “cause”.] He is the Causal Entity, and the created universe which He creates is Kārya Brahma, because He is the effect. [Kārya = “effect”.] Now, for Kāraṇa Brahma the acoustic root, the bījā mantra, is oṃ, and for Kārya Brahma, the created universe, the acoustic root is ka. That is why ka is the first letter of our consonants. In the Sanskrit alphabetical order, ka is the first consonant, because ka is the acoustic root of this created world, of Kārya Brahma, the Effect Brahma, the creation.

In Sanskrit the word ka has several meanings. First, it is the first consonant. Secondly, ka means “water” – jālaṁ, nīraṁ, toyaṁ, udakaṁ, pānīyaṁ, kambalam, ka. Ka means “water”. One day I told you that the land covered with water, surrounded by water, is kaccha, or “kutch”. (Ka + chad

+ ḍa = kaccha.) Kutch is a part of India that is [covered] with water. The third meaning of ka is the Effect Brahma, Kárya Brahma, the objectivated Brahma. The acoustic root of Krś́na is klr̥m̐. The first letter is ka, because He controls this expressed universe, He attracts this expressed universe, He loves this expressed universe; so the first letter of His acoustic root is ka.

And where does He stand? Does He stand on ether or water or something luminous? No, He lives with all living creatures; that is why He lives in bh́utatattva, ḱsititattva [the solid factor]. The acoustic root of ḱsititattva is la. Controlling the ka and standing upon this la, that is, ḱsititattva, is klr̥m̐, that is, ka + la + anusv́ra [ám̐]. Krś́na is the Lord of the Universe.

Krś́na says: Ye yathá mām̐ prapadyante – “Whatever we touch, whatever we see, in this universe, is of Krś́na.” According to your desires, according to your propensities, whatever you want from Him, you will get. Whatever you demand, He supplies. “Whoever worships me with whatever desires, I serve him accordingly.” If you want money from Him you may get money, but you will not get Him, because you wanted money, not Him. If you want name and fame you may get name and fame, but not Him, because you did not want Him, you wanted something from Him.

Perhaps you wanted that He should destroy your enemies. If you are on the path of dharma, that is, if your demands are justified, He will kill your enemies, but you will not get Him, because you did not want Him. If you want mukti [liberation] or mokś́a [non-qualified liberation] from Him, if you are a suitable candidate then you may get it from Him, but you will not get Him, because you did not want Him. So an intelligent spiritual aspirant will say: “I want you, I do not want anybody else. And why do I want you? Not because your presence will give me pleasure, but because your presence will give me the scope to serve you, because your presence will give the chance to give you pleasure – not to give pleasure to myself.” That is why an intelligent spiritual aspirant will say: “I do not want anything from you, I want you.”

There is a story that once Rama and Lakshmana were crossing the Gaṅgá [Ganges] with Maharshi Vishvamitra and were going to Mithila. Upon reaching the other bank of the river, the boatman saw that the boat was not wood, it was gold. “Certainly that little boy Rama is not an ordinary boy,” he thought. “It is because of his touch that the wooden boat has become gold.” Then the boatman’s wife came with all the wooden furniture – whatever wooden furniture was in the house was brought. She brought everything and got the things touched, and they all turned into gold. Then the boatman said, “O my lady, you are a foolish lady, you do not know what to do. You are not at all practical. Now you see, the attributions lie with those feet. If you are intelligent, take those feet to your house and get everything converted into gold. This is the secret. There lies the secret.” So what will an intelligent spiritual aspirant say? He will say, “I do not want anything from You. Everything cometh from You, so You be mine.” And what for? Just to serve Him. Why to serve Him? Not to get pleasure but to give Him pleasure. The man who wants to give Him pleasure is called gopa in Sanskrit.

Gopáyate yah sah gopah – “He whose only duty is to give pleasure to others, is called a gopa” – and not those who rear cows. [Cowherds are popularly called gopas.]

Ye yathá mām prapadyante taṁstathaeva bhajāmyaham – “Whoever wants whatever from me, I supply him with that thing. That is my duty. It is up to you to demand according to your necessity, according to your requirement, according to your mental propensities.” Mama vartmānuvarttante manuśyāḥ Pārtha sarvaśah – “But one thing you should remember, Arjuna, is that the path, the route, chalked out by Me, is to be finally followed by everybody without any exception. It is the path of pratisaiṅcara.⁽¹⁾ One cannot avoid this path of pratisaiṅcara, and one will have to move round me with a short radius or a long radius. The radius may be short, the radius may be long, but one will have to move round me. There is no alternative.”

In the atomic structure electrons will have to move round the nucleus. Similarly, in this expressed universe, everybody will have to move round the Nucleus of the Universe. Kṛśṇa is that Nucleus, and all living beings are just like electrons.

26 September 1978, Patna

Footnotes

(1) In the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. (Prati means “counter” and saiṅcara means “movement”). –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 2](#)
[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

Chapter 7

Discourses on Kṛśṇa and the Gītā [a compilation]

The Significance of the Word “Bhagavān”

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

The Significance of the Word “Bhagavān”

We have been discussing the Gītā. In order to delve into the essential import of the Gītā, it was necessary [in previous discourses] to start with an introduction. About the Gītā it has been said, Yā Bhagavatā gītā sā Gītā [“That which has been sung by Bhagavān, the Lord, is the Gītā”]. Here the question of “Kṛśṇa” arises. We have already examined some of the meanings of “Kṛśṇa”. Moreover, it has also been shown that all those different meanings of the term converge at one point.

However, the word has other [than etymological] meanings also. For example, the terms bhagavān and “Kṛśṇa” are identical in meaning: they are equivalent terms. What then is the meaning of bhagavān?

Bha + Ga + Suffix

In Sanskrit there are certain words which we use in a short form but which have profound meanings. The word bhagaván has two primary meanings. One of them is bha, which means bheti bhásyate sarvám lokán [“that which illumines all the strata”].

What does loka mean here? In Bengali, lok means a man, a person; when we say Ekjan lok yácche, it means “A mánuśa [person] is going.” (In Marathi also the word mánuśa occurs, while in Assamese it is mánuh.) But in Sanskrit, loka has a different connotation; it stands for “layer” or “stratum”. So the sapta [seven] loka means seven layers of manifestation. These seven layers cover the entire continuum from Brahmá to the crudest matter – Ábrahmastamba.

(Here the term “Brahma” does not stand for Brahma the Absolute, the Supreme Being. It is Brahmá which the term “Brahma” denotes here. “Brahmá” means “the Creator”. In the case of indeclinable words and adjectives the á is omitted, giving place to simple a. For example, we don’t call a tree having many [bahu] branches [shákhá] a bahushákhá, but bahushákha. The á is dropped. Thus here the word “Brahma” is not Brahma the Absolute but Brahmá. We say Ábrahmastamba – “From Brahmá the Creator to a blade of grass,” everything is permeated by Brahma.)

Now, this Brahmá the Creator is not a separate entity. Brahma + a = “Brahmá”. A means “creator”. You are making a doll out of a lump of clay, you are creating something – the acoustic root of this very act of creation is a. When Brahma is engaged in the act of creation, the a is added to Brahma and we get “Brahmá”. In other words, when the Supreme Entity Brahma is creating anything, He is Brahmá. (Take for instance Rambabu. He is a school teacher. Rambabu and the teacher are not two different beings. When Rambabu is in school with a cane in his hand, people call him a teacher. The two are not separate beings.)

Every entity in creation, from the subtlest stage to the crudest stage, is alive. Everything is vibrant with life. But why is everything alive, what fills everything with life? It is the sheer joy of living. If there were no joy, no delight, in living, no one would have lived. They would have left this world, by one means or other. Why then are they here? Because they get joy in living here. Else they would not have stayed on. Bhásyate sarvám lokániti – “The seven lokas shine with His light,” reflect the brilliance of His effulgent being; and His glory makes everything sparkle with joy. Delighted with that luminosity, the hearts of all are dancing in joy. They want to live, to dance, to work, to see, to achieve, and to reach Parama Brahma in order to merge in Him with joy. To live like this – this very way of living – is ánanda [bliss]. The world has its being only because of this ánanda. And if this ánanda had not been there, the world also would not have existed at all.

Na vá are patyuh kámáya patih priyo bhavati;
Átmanastu kámáya patih priyo bhavati.
Na vá are puttrasya kámáya puttrah priyo bhavati;
Átmanastu kámáy puttrah priyo bhavati.
Na vá are sarvasya kámáya sarvañ priyañ bhavati;
Átmanastu kámáya sarvañ priyañ bhavati.

“Why is my husband so dear? Because of the pleasure that he gives me. My husband is dear to me not because he is my husband as such. Why do I love my son? Because I get pleasure in loving him. My son is dear to me not because he is my son as such. And regarding the world, nothing in the world is loved for its own sake, but for the pleasure I derive from loving it.” Similarly, why do people want to live? Because they find pleasure in living, not because of any inherent attraction of the world. When they no longer find any joy in the world, then they no longer want to live. They want to leave the world. People often think, “I’d like to leave all this” – meaning that they are no longer finding in the world any joy in living. This is the psychology of human beings.

Thus the meaning of bha is bheti bhásyate lokán – “that which has infused the joy of living throughout the seven lokas, as a result of which everybody’s heart and mind has become illuminated”.

And ga means Gacchati yasmin, ágacchati yasmát [“One who comes also goes”]. Hence ga is used to denote that from which everything in the world comes, and into which everything in the world ultimately dissolves.

By conjoining bha and ga we get the word bhaga. Bhaga + the suffix matup in the first person singular form gives bhagaván.

Bhaga

Bhaga stands for six different attributes collected together – a synthesis of six attributes. One of these attributes is aeshvarya, which means “occult power”. (In Latin, if we wish to say “originating from cult”, the letter “o” is placed before “cult” as a prefix; and according to the rules of English grammar, “o” being a light vowel, the consonant coming immediately after gets doubled. In the word “requisition” we find “req”, but in the word “acquisition” we find that a “c” has been added after the “a”. In the same way, what a person gets in return for “cult”, the wealth he gets in return for cult and as a result of his devotion to ideals, is called “occult power”, which in Sanskrit is expressed by the term aeshvarya.) The presence of all the different kinds of aeshvarya in a person is indeed one of the attributes of bhaga.

The second attribute is pratápa (administration), that is, the person has shásana [capacity to rule]. Everyone obeys the person, either out of fear or out of love.

The scriptures say that everything in the universe obeys the Supreme Entity. But why do they obey? Well, there is no other way but to do so. It is out of fear of Him that the wind is blowing. If there were no such fear, the wind might think of taking a little rest. In Sanskrit, one of the names for the wind is anil. Nil means “fixed”, “static” – that which is stuck in a particular position without movement – and anil means just the opposite. The Supreme Entity has pratápa. Bhiisáhasmád váyuh pavate – “Out of fear of Him does the wind blow” – with the feeling that its movements are constantly watched from behind by a pair of eyes. Bhiisodeti sūryah – “Out of fear of Him does the sun rise on time.” Not even a slight deviation is allowed. There is no scope for thinking “Today is Sunday, let me get up a little late.” It must rise at the right time.

Bhiisáhasmáagniscandrashca – “Out of fear of Him, Agni [fire-god], Indra [king of gods], Candra [moon-god], Varuṇa [water-god], all are going on with their allotted duties.”

The fire-god is performing its duty of burning; else the Supreme Entity will be displeased.

The word indra has different meanings, one of which is “big”, “superior”. Another meaning is “the shál tree”. That is a kind of very tall tree. In Sanskrit the shál tree is also called indra. It grows in plenty in the district of Bankura, and there is a particular place named Indrapur or Indpur, which means “the land of big shál trees”. Similarly, big kúpas [wells] are called indrakúpa. In Prákṛta, it is indra-u-a; and in old Bengali it is indar-u-a, which in modern Bengali has come to be indará. The same word in the rural dialect of Bihar has taken the form of inará. All these variations have come out of the original indrakúpa. Another meaning of indra is “energy” – light energy, sound energy, electrical energy, etc. If we know the nature of these energies, we can put them to work. Even these energies follow a course of regularity in their duties. In fact, such regularity is obligatory or binding on them. They cannot do otherwise, because of fear of the Supreme Entity. Even death cannot go against the law. Mrtyur dhávati paiṇcamah – it must appear before one at the scheduled time. Each and everyone has to face death, as directed by the Supreme Entity Itself. That is why the Supreme Entity is called bhiisaṇa – “the terrible”.

Thus the first attribute of bhaga is aeshvarya, occult power, and the second is pratápa, commanding authority (in pure Bengali it is dápat and in Sanskrit pratápa).

Now we come to the third attribute – yasha. When the good qualities of a person are publicly acclaimed, that is yasha. (When those qualities are praised in rhythm, that is yashokiirtana, which should be sung not in a short and subdued way, but in a long and protracted tone, so that others may hear. Kiirtana is not something to be sung mentally.) Yasha, again, is of two types – positive and negative. If you are loud in speaking ill of others, that also is yasha, a negative yasha. So the third attribute of bhaga is this yasha, which, as we have seen, can be either positive or negative. It has been seen that whenever the Divine Entity has descended on the earth, one group of human beings has stood in its favour, while an opposite group has opposed it. Kansa was against Krśṇa; Ravana was against Rama. (It is rather strange – either philosophically or politically – that the initial letter of each party is the same as the initial letter of the opposite party.)

There is a story in the Rámáyāṇa. Once Hanuman had managed to sneak into the private room of Ravana in the guise of a Brahman. His plan was to steal Ravana’s death-dealing weapon, the mrtyuváṇa. Seeing him, the ladies of Ravana’s family said, “O revered one, please tell us, who will win the battle being fought between Rama and Ravana?” In reply, Hanuman, while jumping to escape, said: “Well, the winner’s name starts with the syllable rá.” The ladies took that to mean Ravana. But the name of his opponent also began with rá. Similarly, yasha can mean either positive yasha or negative yasha. Whenever the world is at the threshold of a great ideal, such situations will occur. The entire intellectuality, the entire world opinion, will be polarized. When polarization does not take place, and all movements are centred round the equator, that should be looked at as something very common, not at all as anything of importance, but a mere cosmetic make-up. That is not gold, nor is it silver. It is simply a piece of tinsel coated with gold or silver.

But when you see that polarization has become complete, you should know that something big is going to happen.

The fourth attribute is shrīi. The word shrīi is a combination of sha, ra and ii. Sha is the acoustic root of rajoguṇā [the mutative principle]. Sha helps to make a person active, and helps the person's energy, intelligence and learning to become manifested. Whatever one does, one does with the help of sha, through the expression of rajoguṇā. In the absence of rajoguṇā, one cannot perform any action despite the potentiality one might be possessing. One will simply be an idiot of idiots – a burden on society. There are people who have intelligence, learning and energy, but who are like decrepit bulls, good for nothing. Again, there are people you will come across who are so lethargic and dilatory that they cannot accomplish even in days a piece of work that could normally be done in a few hours. They are practically worthless. They lack sha.

Next is ra, which is the acoustic root of energy. We have spoken earlier about energy. In Sanskrit, indra means energy – for example, light, sound, electricity. Where sha, that is, the rajoguṇīi vṛtti [propensity], and ra, that is, energy, are both present, success is assured. Many may have a mind to do something, but do not have the requisite capability to do so. The desire is there, but no effective skill. Obviously, ra is absent here. Where both sha and ra are present we get shra, and adding the feminine unīśa gives shrīi. It is the legacy of India to prefix shrīi to one's name, because everybody wants it. Shrīi means “charm” or “fascination”. You must have seen objects that instantly draw your attention. That means the particular object has an attractive force within it. There are some people who are not particularly learned or intelligent; nor are they adept at public speaking; but they are very good conversationalists. People gather round them eagerly to enjoy their pleasantries. That too is a kind of shrīi. There are people who are not conversant with the intricacies of music, but they sing so melodiously that others rush to listen to them. That is the person's musical shrīi. Hence that singer may be honoured with the title gītāshrīi. One who possesses this quality of shrīi, this charm, this fascinating faculty, is said to have the fourth quality of bhaga.

The fifth attribute is jñāna. What is jñāna? You read a book and retain in memory what is there in the book. That is not jñāna. The real meaning of jñāna is the subjectivization of objectivity. Today you read and tomorrow you forget. Those among you who have passed the MA examination, if asked to undergo the same examination right now, will not be successful, simply because you have forgotten everything, like food that has been digested without a trace. That indicates that that was not the real jñāna. Real jñāna – genuine knowledge – implies what has been learned in the past is retained even today and, when needed, can be reproduced as it was. But if there is distortion, if what was learned is not retained, that is not jñāna. What remains permanently is the real jñāna. Bookish knowledge, or knowledge obtained through hearsay, has no sound basis; it is constantly changing. That is not knowledge. But those elements of the information which are beneficial, and were acquired for the permanent welfare of people, are called vijñāna [science]. Knowledge about the Supreme Entity is also called science, because that also is conducive to human well-being. That is why our scriptures have this to say about real knowledge:

Ātmajñānaṁ vidurjñānaṁ jñānānyanyāni yānitu;
Tāni jñānāvabhāsaṇi sārasyanaeva bodhanāt.

[Self-knowledge is the real knowledge – all other knowledge is a mere shadow of knowledge; and will not lead to realization of the truth.]

To know one's own self, or self-knowledge, alone is true knowledge. Self-realization, that is, where the subjectivity and the objectivity coincide – there we say it is knowledge. There we have reached the pinnacle of knowledge. This is jñāna.

The sixth attribute is vaerágya [renunciation]. Vi – rañj + ghaiṇ = virága. Rañj means “to colour”. Adding lyuṭ to the root rañj we get rainjana [dyeing], and adding the suffix śak to rañj we get rajaka, that is, one who colours clothes with rainjak (rañj + śak [dye]). Hence a rajak is one who dyes clothes. The root verb vi-rañj, on the other hand, means “to remove colour”. Thus virága is that which removes colour. And vaerágya is the abstract-noun form of virága.

Whatever things the people of this world are running after, whatever they think of or see, they focus on the colours. They see them, think of them. But what they perceive is the outer colouring of the objects. Say there is a black fruit hanging high up in the tree. Its very colour tells you it is a jām.⁽¹⁾ When we see the colour, we get attracted. But a being who lives in the world but is not attracted by anything of the world – whose mind is unaffected by the colours of the world – is a vaerágii; and that mental bháva [stance] is vaerágya.

Now, these six attributes combined are what is known as bhaga. And one who has this bhaga is bhagaván. Bhaga + matup = bhagaván. [This bhaga is the second of] the two meanings of bhaga, as I have explained to you.

Calcutta, 13 January 1980

Footnotes

(1) Eugenia jambolana Lam, “blackberry”. –Trans.

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 8

Discourses on Kṛṣṇa and the Gītā [a compilation]

The Advent of the Lord

Published in:

[Ánanda Vacanámrtam Part 1](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 23 of the Ánanda Vacanámrtam series.

The Advent of the Lord

Yadá yadá hi dharmasya glánirbhavati Bhárata;
Cábhyutthánamadharmasya tadátmánañ srjámyáham.

[O Bhárata, at a time when dharma is distorted and adharma is ascendant, I create myself out of my own fundamental factors.]

Some 3500 years ago, Krś́na was born. His ávirbháva (advent) was just at a crucial time – humanity was suffering then. He removed the suffering of humanity by creating Mahábhárata. He gave an assurance to the entire world that there would not be degradation of dharma, that He would come and save it.

Try to understand the utterance of Krś́na. He addresses Arjuna as “Bhárata”. What is the meaning of “Bhárata”? Bhar plus al means “the supplier of food”. Ta means “all-round development”. One who seeks to provide human beings with food, so that they can maintain their existence and attain psychic development, is “Bhárata”.

Up to thirty-nine years the physical body develops, then it decays. On a psycho-spiritual level, one develops up to the end of one’s life. Where development can happen, that part of the land is bháratavarśa – indicating a country. Varśa means a part of the globe. It must be added to bhárata, as bhárata itself does not indicate a country.

Until the Aryans reached India, they had to wander to maintain their lives. Reaching here, the problems of both their physical maintenance and psychic development were solved. Therefore the country was called “Bháratavarśa”.

Krś́na addresses Arjuna as “Bhárata”. Krś́na wanted people to take the responsibility of physico-psycho-spiritual development. Therefore He addresses him as “Bhárata”.

What is gláni [in the shloka (couplet)]? It is a lower state, beneath the generally-accepted standard. When dharma goes lower than its accepted standard, it is said to suffer gláni. For instance, the commonly-accepted place for a crown is the head; if someone wears it on his foot, it can be considered to have suffered degradation. So Krś́na says that where there is degradation in dharma and adharma rises – when people’s hats decorate their feet, and their sandals, their heads – He comes as Táraka Brahma [Liberating Brahma] to reinstate dharma to its original status. Under such circumstances, the actions of ordinary people cut no ice. Then He creates tat átmá – tadátmá [in the shloka], that is, Táraka Brahma. Táraka Brahma polarizes dharma and adharma. He makes them prepared to fight.

Whenever dharma comes into a secondary position, a degraded position, a depraved position; that is, dharma is being defeated by adharma in that temporary phase of the war – finally dharma wins, but you know, a war is divided into several phases, and each and every phase is known as a battle. So in one battle, adharma may win, in another battle, dharma may win, but finally, as a result of the final fight of the war, dharma wins. Hence, O human beings, do not get scared, light is sure to come after darkness.

25 August 1978 morning, Patna

Published in:

[Ánanda Vacanámrtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 9

Discourses on Kṛṣṇa and the Gītā [a compilation]

The Purpose Behind the Advent

Published in:

[Ánanda Vacanámrtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 24 of the Ánanda Vacanámrtam series.

The Purpose Behind the Advent

Paritrāṇāya sádhnúnám vināśhāya ca duśkṛtām;
Dharmasāṁsthāpanārthāya sambhavāmi yuge yuge.

[I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]

I will finish the talk started yesterday. Trāṇa means “relief.” Paritrāṇa means “permanent relief”.

Who is a sádhu? One by whose actions others are benefited physically, psychically and spiritually is a sádhu.

What is vināśhaya? By adding different prefixes to the word náśha, its meaning is given different turns. Náśha means the returning of an object to its cause. But if vi is added to náśha, it will mean that kind of náśha in which the object may not rise again.

What is duśkṛtām? It means pátakii – “one who remains in pátaḥ [sin]”. A pátakii commits both pápa [sin of commission] and pratyavāya [sin of omission] at the same time. Pratyavāya is worse than pápa.

What is sāmsthāpana? Every object has its accepted standard or place. The act of moving an object from a fallen state to its original status is known as sthāpana, and to look after that reinstalled object properly is sāmsthāpana.

Sambhavāmi means to be born samyak rūpena (with full manifestation). You must have heard of samyak darshana and samyak jñāna. What is samyak birth? When the Nucleus of the universe gets a quinquemental base, that alone is sambhavāmi. In your philosophy, that is known as Tāraka Brahma. By accepting the physical base, that Entity roams in the world of bhāva [idea], and at the same time It remains connected with the nirguṇa [unqualified], nirākāra [formless] and bhāvātīta [transcendental] Entity, beyond the periphery of mind.

The last words are yuge yuge. A yuga is generally considered to be the termination of a period. You know, human existence is an ideological flow. When the popular standard and social values descend from crude to cruder, and human beings feel restless in that atmosphere, Parama Puruṣa brings about a change in the flow of that thought. When the popular standard and the values are radically changed, that is known as a yuga. This kind of change is beyond the capacity of human beings. Only Táraka Brahma can materialize it. Therefore Kṛṣṇa says, “I cause the Nucleus to be born.”

A yuga parivarttana [change in age] is taking place. All of you plunge wholeheartedly into making sadvipra samāja [spiritual society]. Do not be indecisive, do not hesitate, and do not under any circumstances feel fear. Your victory is a certainty.

26 August 1978, Patna

Published in:

[Ānanda Vacanāmṛtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 10

Discourses on Kṛṣṇa and the Gītā [a compilation]

Refuge for All

Published in:

[Ānanda Vacanāmṛtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 5 of the Ānanda Vacanāmṛtam series.

Refuge for All

Api cet sudurácári bhajate mámananyabhák;
So’pi pápavinirmuktah mucyate bhavabandhanát.

[If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).]

A durácárii is one whose action tells upon society, one whose conduct is harmful to others. One who is called durácárii by another durácárii is a sudurácárii.

It is said in the scriptures, and logic also says, that as is the action, so is the reaction. But if time, space and person change, the reaction can be either more or less.

Then is there no future for a sudurácárii? No, it cannot be so. They also have a future. To err is human; the error may be big or small. Those who commit mistakes are also members of our family; they are also persons in society. Where will they go?

“If, leaving every thing, a sudurácárii takes refuge in Me [the Lord] and meditates only on Me without any second thought, his saṁskáras [mental reactive momenta] shall also be finished and

he shall be freed from all sins.” One who sings My name and takes shelter in Me single-mindedly gets liberated.

Parama Puruṣa is your closest friend. You are never alone. He cannot be indifferent to your sufferings. He feels your pain. Act as per His biddings and get free from your sufferings.

9 August 1978, Patna

Published in:

[Ānanda Vacanāmṛtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 11

Discourses on Kṛṣṇa and the Gītā [a compilation]

The Three Vital Factors

Published in:

[Ānanda Vacanāmṛtam Part 33](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

The Three Vital Factors

One point, the vital point that spiritual aspirants must always remember, is that they are the progeny of the Supreme Progenitor, and that Supreme Father is omnipotent and omniscient. So there must not be any inferiority complex in the mind of a sādḥaka [spiritual practitioner], there must not be any fear complex in the mind of a sādḥaka, because sādḥakas are progeny of the Supreme Progenitor, and the only goal for them, the only goal for a sādḥaka, is that Supreme Father. A sādḥaka will have to become one, rather, he will have to be unified, with the Supreme Father – not united, but unified.

You know, to unite and to unify are two different things. When sand and sugar are mixed together, that physical mixture is unity. They are united: sand and sugar are united. But when water comes in contact with sugar, it is a case of unification. We get sarvat [syrup]. In sarvat, we will not find those separate entities of sugar and water. So your union with the Supreme Father will not be a case of unity, but a case of unification. That supreme unification is the goal of your life, and your march towards Him should be done through three vital factors. And those three factors are Prañipātena, pariprashnena, sevayā⁽¹⁾ [“By surrender, spiritual questioning, and servicefulness”]. That is, the first point is prañipāta, the second point is pariprashna, and the third point is sevā.

What is prañipāta? Prañipāta means offering oneself as an oblation at the altar of the Almighty. People offer oblations for their forefathers – piṇḍam. A sādḥaka is to offer himself as an oblation at the altar of the Supreme Father. He is the piṇḍam, He is the oblation. This is what is called prañipāta. Do you follow?

The second point is pariprashna. Sometimes people ask questions only for the sake of knowledge, only for the sake of tarka [debate], but it is not pariprashna. Pariprashna means to know what to do and how to do. That is, the person is prepared to do something. He is prepared to do sādhanā, and for that purpose he wants to know how to do, what to do. This special type of

question is called pariprashna. Sádhakas have got nothing to do with ordinary prashna [questions]. A sádhaka is to ask pariprashna – what I am to do, how am I to do. “I am ready to do. I have got nothing to do with logicians’ philosophy. I want to do.”

And the third point is sevá. I explained before about sevá. Sevá means offering maximum service to others and offering minimum service to himself. And where the service offered to himself becomes zero, it is the stage of pratiśthá [becoming established] in sevá.

So you have to come in contact with your Supreme Father through these three items, through these media: prañipáta, pariprashna and sevá. You are all sádhakas, you are all spiritual aspirants, you will have to do it. And I know certainly you will be successful in your mission.

Kalyánamastu [May you be blessed].

20 November 1965, Ernakulam

Footnotes

(1) Bhagavad Giitá. –Trans.

Published in:

[Ánanda Vacanámrtam Part 33](#)

[Discourses on Kṛṣṇa and the Giitá \[a compilation\]](#)

Chapter 12

Discourses on Kṛṣṇa and the Giitá [a compilation]

The Three Factors for Spiritual Elevation

Published in:

[Ánanda Vacanámrtam Part 1](#)

[Discourses on Kṛṣṇa and the Giitá \[a compilation\]](#)

Notes:

This is Discourse 6 of the Ánanda Vacanámrtam series.

The Three Factors for Spiritual Elevation

Prañipátena pariprashnena sevayá.⁽¹⁾

[By surrender, spiritual questioning, and servicefulness.]

Agragati [here, spiritual progress] depends on three factors – prañipáta, pariprashna and sevá.

Prañipáta means complete surrender to the Eternal Entity, Parama Puruṣa. The mental attitude that “whatever is, is from Parama Puruṣa and nothing is mine” is prañipáta. One who has ego, one who thinks that one’s intellect, wealth and other things are one’s own, is the greatest fool.

A person boasts of learning, intellect and fortune. But nothing is eternal. Therefore one who boasts of anything of this world is a fool. The worst psychic knot is the false vanity of intellect. Whatever is, is of Parama Puruśa; nothing is yours. Hence there should be complete surrender to Parama Puruśa. This is the first indispensable factor for mental development. If you really want to serve the world, complete surrender at the feet of Parama Puruśa is a must.

That is, submission to the Eternal Entity, to Parama Puruśa, is praṇipāta. The possessor of this creation is that very Parama Puruśa. All these works belong to Him. We are only His media. If I don't do the works entrusted to me, he will get them done by others. Before doing any work, I must think that Parama Puruśa is doing this work through me.

In his lifetime, the bull that you see anywhere cries ham – that is, “me”. But after his death, only the sound Tuṅ, Tuṅ, Tuṅ – You, only You – comes from the dhunurii [apparatus used for combing cotton] which is made of the fibre of his skin.

For this, it is to be remembered always that I am not doing anything, Parama Puruśa is Himself doing all these things. While doing all these things, the individual entity should not get entangled in the trap of Māyā. One should not be proud of his or her post, position, beauty, wealth, honour or knowledge. All belong to the Divine Entity, Parama Puruśa; nothing is mine.

Pariprashna means those questions which are responsible for our spiritual elevation. The exhibition of pedanticism and questions of such kind are causes for the waste of time and energy. These things are all useless. There should be no questions other than pariprashna. Outside of this, there is waste of one's own time and that of others.

Sevá means “selfless service”. Service is there where there is no desire to get anything in return. When there is a desire to take while giving, it is not service, but business. Any kind of business is attached to give-and-take. In many newspapers one comes across many advertisements of business establishments – “In your service since such-and-such year.” No, it is not service, it is business, because the person does not give anything without taking something. So in service there is only giving and no question of taking. Even if somebody gives in return, the mental attitude should be not to take anything – this alone is service.

There is a word which is generally used by devotees – prapatti. It means “full self-submission”. Everything is done by Paramātmā, by the Divine Entity. Aprapatti, on the other hand, means the mental attitude that all is done by individuals and not by Parama Puruśa.

With these three factors, you will get spiritual elevation. Except for these, nothing else will benefit you in any way. You have come for a very short span of time. Therefore utilize the time to the maximum. Serve the world with the feeling of service. Render service in all the spheres of life – physical, psychic and spiritual.

10 August 1978, Patna

(1) Bhagavad Gītā. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 13

Discourses on Kṛṣṇa and the Gītā [a compilation]

The Advent of Mahāsambhūti

Published in:

[Ānanda Vacanāmṛtam Part 8](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

Elsewhere the author has written: “When Táraka Brahma [Liberating Brahma] takes the assistance of the five fundamental factors [in order to function in a human body] . . . it is called His Mahāsambhūti.”

The Advent of Mahāsambhūti

I will narrate a shloka [couplet] from the Shriimad Bhagavad Gītā:

Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmaḥ tadātmānaṁ sṛjāmyāham.

[O Bhārata, at a time when dharma is distorted and adharma is ascendant, I create myself out of my own fundamental factors.]

What is the meaning of yadā yadā? What is the meaning of yadā? Yadā means “at the proper moment”, “at the most opportune moment”. What is the proper moment, what is the most opportune moment? You know, for each and every job, for each and every duty, there is a best period, and that is the opportune moment. You have a particular time for transplantation of paddy seedlings, and a particular time for harvesting. And that time, or those times, are the most opportune moments for those particular jobs.

Here the Lord says:

Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmaḥ tadātmānaṁ sṛjāmyāham.

He says that “Whenever there is degradation of dharma and development of adharma, rule of adharma, regime of adharma, then, and in that particular moment, I recreate Myself.”

Now, what is the proper moment, what is the most opportune moment? As you know, in this universe of ours nothing moves – no force, no expression, no manifestation, moves – along a straight line. The movement is always pulsative; the movement is always systaltic order, order of pause and start. There must be a stage of pause, and another stage just following the stage of

pause – a stage of movement. And in each and every order of our individual and collective movement, all impurities, all degrading elements, all filths, accumulate in the phase of pause; and they are destroyed in the phase of movement. In our collective life there are similar small pauses and small periods of speed. But in our collective life, sometimes after a long span, after a long span of thousands of years, millions of years, there comes a certain special type of pause and speed. Generally the pauses and speeds that we find, and the accumulated filths that we get in the phase of pause, are properly cleared, and proper speed is given to the society by the great persons of the society, by the great personalities. In our philosophy, I have used the word *sadvipra* for those great personalities. But after a long span, when this phase of pause comes, and so many filths accumulate, so many impurities accumulate, it becomes difficult for the *sadvipras* to tackle the problem. It goes beyond their capacity to solve the problem. Under such circumstances, service from a greater personality is required. And just to give a proper medicinal dose to that society – that society will become just like a stagnant pool of water – *Parama Puruṣa* sayeth in this shloka that “I come.” When? *Yadā yadā hi dharmasya glānirbhavati Bhārata* [“O Bhārata, at a time when dharma is distorted and adharma is ascendant”].

Addressing Arjuna, He says “Bhārata”. “Bhārata” here means Arjuna. The word *bhārata* comes from two Sanskrit root verbs: *bhr* and *ta*. *Bhr* means “to feed”, *bharaṇa*. *Ta* means “to expand”, “to develop”. *Bhr* + *al* = *bhara*, which means “feeding entity”. And *tan* + *da* = *ta*. *Ta* means “expanding entity” that helps you in your all-round expansion. So *bharata* means “the entity that feeds you and helps you in your all-round development”. *Bha*, *ra*, *ta*. And *bharata* plus *śna*, *bhārata*, means “pertaining to *bharata*”.

This land of ours [India] is known as *Bhāratavarṣa*. In Sanskrit, the word *varṣa* has three imports: One meaning of *varṣa* is rainy season; another meaning of *varṣa* is “year”. 1979 is a *varṣa*. And the third meaning of *varṣa* is a *desha* [country] that can be identified, that can be properly demonstrated or pointed out. That one is signified in “*Bhāratavarṣa*”. “*Bhāratavarṣa*” means “the country that feeds you as well as as helping you in your all-around development”.

Here “Bhārata” means a king. Arjuna was a king. So he is “Bhārata”, because it was his duty to feed his people and to help his people in their all-round development. Addressing Bhārata, addressing the representative, Lord Kṛṣṇa says that “Whenever there is degradation of dharma and wherever adharma becomes prominent, becomes the dominating factor, and under such circumstances it becomes difficult for the *sadvipras*, the developed personalities, to tackle the situation, and under such circumstances I find no alternative but to come over here – *tadātmānaṁ srjāmyāham* – ‘under such circumstances I create myself.’”

Now, what is dharma? Kṛṣṇa says: “Whenever there is degradation of dharma, deprivation of dharma, degeneration of dharma...” So first we should know what dharma is. There are four synonymous words in Sanskrit: *dhṛti*, *dhāraṇam*, *dhāraṇā* and *dharmā*. *Dhṛti* (*dhr* + *ktin* = *dhṛti*) means “that holds an object”, that is, “holder”, “holding entity”. All your activities, all your physical or psychic manifestations, are held or controlled by dharma, are controlled by a particular wont, a particular characteristic; and that particular wont, that particular attribution, is known as dharma.

For animals, there is a certain dharma. For human beings there is a certain dharma. And each and every entity will have to adhere to the codes of dharma, to its own code of dharma. And under no circumstances should a man or should a living being or should an inanimate being deviate from the path of dharma.

Shreyán svadharmo viguṇah paradharmát svanuśthitát;
Svadharme nidhanaṁ shreyah paradharmo bhayāvahah.

[It is better to follow one's own human dharma, even if it lacks in some qualities, than to follow the dharmas of other beings. It is better to die as a human being than to live as an animal.]

“A man should die as a man, but must not encourage the propensities of animality.” Svadharme nidhanaṁ shreyah – “it is better to die as a human being, but not to live as an animal.”
Paradharmo bhayāvahah – paradharmā means “that which is not the dharma of human beings”.⁽¹⁾

18 February 1979, Bangalore

Footnotes

(1) The second half of this discourse, which has less relevance to the topics of Kṛṣṇa and the Gītā, appears as “The Ten Characteristics of Dharma” in Ānanda Vacanāmṛtam Part 8. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 8](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 14

Discourses on Kṛṣṇa and the Gītā [a compilation]

Why Does Supreme Consciousness Descend?

Published in:

[Ānanda Vacanāmṛtam Part 16 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Why Does Supreme Consciousness Descend?

The process of creation is a continuous process of moving from incompleteness to completeness, from imperfection to perfection. The word jagat [“universe”, “creation”] is derived from the root verb gam + kvip. Gam means “to move on”. The creation is called jagat because to move on is its nature. Out of the vast Macrocosmic Mind of Parama Puruṣa has the physical world been born, and even the mind of the living being has come out of it. The Macrocosmic Mind of Parama Puruṣa can be compared only with the ocean. The mind of a human being is just a small drop in that vast Mind. Or if the Cosmic Mind is a fire, then the human mind is a mere spark.

The creation is egg-shaped, hence it is called Brahmānda, that is, “Brahma’s egg”. The mind of Parama Puruṣa is dominated by sattvaguṇa, while a unit being’s mind is dominated by tamoguṇa.

The world of sense-perception around us is vast indeed, but not infinite. It moves on the two principles of contraction and expansion.

Humans accumulate shakti [power] through japa, dhyána, kiirtana,⁽¹⁾ etc. Crude unit minds [, on the other hand,] receive an impetus to move forward [only] when clashes arise. Those living beings progress on the path of evolution as a result of clash. But having attained the form of human beings, they forget to accumulate power. The method through which humans acquire energy is called Tantra or yoga. Virtuous people endeavour to infuse motion into their stagnant lives through spiritual practices. Struggle on the spiritual plane is a necessity for social progress. But this is not possible for ordinary people.

When dharma declines and the sadvipras [spiritual revolutionaries] are not able to rectify that undesirable state of affairs, Parama Puruśa descends on earth in human form. Virtuous people welcome Him and support His cause, while evil-minded persons put up strong resistance against Him.

Yadá yadá hi dharmasya glánirbhavati Bhárata;
Cábhyutthánamadharmasya tadátmánaṁ srjámyáham.⁽²⁾

[O Bhárata, at a time when dharma declines and adharma is ascendant, I create myself out of my own fundamental factors.]

“When dharma declines from its glorious position and sinners dominate society – in that situation do I descend on the earth.”

Avataraṇám karoti ya sa avátarah [“One who carries out an avataraṇa, a descent, is an avatára”]. One who comes to the world in order to accelerate the process of human progress is an avatára. When the human mind breaks down in tears under the pressure of adverse circumstances, Parama Puruśa makes His appearance on earth. Throughout the ages has He come to save humankind; similarly will He come in the future also.

Who is a sádhu?

Pránáh yathátmano ’bhiiśtah bhútánám api te tathá;
Átmaopamyena bhutánám dayám kurvanti sádhavah.

“Every living being’s own life is the dearest life to that being. Just as my own life is dear to me, so is the life of others dear to them. One who knows the truth and looks at others as one’s own, and has feelings of sympathy and kindness for them, is a sádhu.” This type of person is born on earth in order to render selfless service to humanity.

Paritráṇáya sádhúnám vinásháya ca duśkrtám;
Dharmasámsthápanárháya sambhavámi yuge yuge.⁽³⁾

[I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]

If human suffering originates at a particular point in time and then goes away for the time being, that momentary relief is called tráña. But that suffering may come back again. You feel hungry, you eat something, and you feel relieved for the moment. But it is sure that you will feel hungry again after some time. If, on the other hand, there is suffering and it goes away never to come again, that is called paritrána. The present shloka [couplet] says that Parama Puruśa comes to the world in different ages with a view to rescue the virtuous (in a way that the suffering may not recur) and to destroy the sinners. Násha [destruction] alone would leave the sinners a chance to regain fresh energy to torment the virtuous; but vinásha [total annihilation] will leave no such scope for the sinners to rear their heads. That is to say, it is especially for the total annihilation of the sinners that Parama Puruśa makes His descent.

Dharmasámsthápanástháya sambhavámi yuge yuge. Sthápana means “setting something up at a particular place”, while sámsthápana means “restoring something to its former fixed place”. The moment of yuga sandhi [transitional point between two ages] has come. Government by the sinners is the order of the day. Nevertheless I would assert that there is no reason to despair or to fear. You are all children of Parama Puruśa. He is always with you, so your victory is assured.

24 November 1979 evening, Gwalior

Footnotes

(1) Japa – repetition of mantra. Dhyána – meditation in which the psyche is directed towards Consciousness. Kiirtana – collective singing of the name of the Lord. –Trans.

(2) Bhagavad Giitá. –Trans.

(3) Bhagavad Giitá. –Trans.

Published in:

[Ánanda Vacanámrtam Part 16 \[unpublished in English\]](#)
[Discourses on Krśná and the Giitá \[a compilation\]](#)

Chapter 15

Discourses on Krśná and the Giitá [a compilation]

The Field of Dharma

Published in:

[Ánanda Vacanámrtam Part 31](#)
[Discourses on Krśná and the Giitá \[a compilation\]](#)

The Field of Dharma

You know, life is a constant fight, a fight between the evil force and the divine force, vidyá shakti and avidyá shakti. These two belligerent forces are active in the human mind. A sádharma will encourage the divine force, and a non-sádharma will encourage the evil force. This fight is called devásura saṁgráma. The deva party is the divine force, and the asura party is the evil force. This devásura saṁgráma has been going on since time immemorial; and that's why

spiritual practice, spiritual sádhana, is called sáadhanásamara. Sáadhaná is samara. Samara means “war”, “fight”.

We get this very picture in the Gītā. In the Gītā, in the first shloka, what does it say? Dhrtarástra uvāca [“Dhritarastra said”]:

Dharmakṣetre Kurukṣetre samavetá yuyutsavah;
Mámakáh Pándaváshcaeva kimakurvata Saiṁjaya?

[“O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakṣetra, of Kurukṣetra, eager to fight, what is taking place?”]

“Dhritarastra said.” Who is Dhritarastra? Dhrtā means [“controlling”, “controlling entity”], and rástra means “structure”, “framework”. And who does [control] your physical structure? Your mind. Because of the mind, because of the existence of the mind, the structural solidarity of a body is maintained. If the mind leaves the body, the body will decompose, dissociate; its structural solidarity will be lost. So who is Dhritarastra? He who controls the rástra, he who controls the physical body: that is, the mind. Dhrtarástra uvāca means “The mind says” – “The question arose in the mind, in the human mind.” Now do you know? Dhritarastra said: “Sanjaya,”

Dharmakṣetre Kurukṣetre samavetá yuyutsavah;
Mámakáh Pándaváshcaeva kimakurvata Saiṁjaya?

Dhritarastra asked Sanjaya, “These two belligerent forces, my party and the Pandu party, have assembled on Dharmakṣetra and Kurukṣetra to fight against each other. And after assembling there, what did they do, Sanjaya? Tell me.”

Now, why does Dhritarastra ask Sanjaya? Because Dhritarastra cannot see. The mind cannot see; the mind is a blind force. Dhritarastra was blind. You know, Dhritarastra was blind, because the mind is blind, the mind is a blind force, the mind cannot see without the help of the conscience. The mind cannot see without the help of the viveka. The manah cannot see without the help of the viveka. The mana, the blind mind, asks the viveka (the viveka is saiṁjaya: sam + ji + al) the result of the fight between [good] and evil. Saiṁjaya means the power of discrimination. The power of discrimination between good and bad is called viveka – and this is saiṁjaya. The blind mind asks saiṁjaya – the mind asks the viveka – “My party” (that is, the party of the blind mind) “and the Pandu party – after assembling on Dharmakṣetra, Kurukṣetra, what did they do?”

Now, who are the members of “my party”, that is, Dhritarastra’s party? That is, who are the supporters of Dhritarastra? Who are the supporters of the blind mind? Now you know, there are ten indriyas in the human body, cakṣuh, karṇa, nāsiká, jihvá, tvak, vák, páṇi, páda, páyu, and upastha. These are the ten indriyas of the human body, the ten [organs] of the human body. Five are sensory organs, and five are motor organs. Cakṣuh, karṇa, nāsiká, jihvá, tvak [eyes, ears, nose, tongue, skin] – these five organs are sensory organs. And vák, páṇi, páda, páyu, upastha [vocal cord, hands/arms, feet/legs, anus, genitary organ] – these five organs are motor organs. There are ten organs. And each and every organ can function in ten directions. So the agents of

the mind can function in ten times ten, a hundred directions. So Dhritarastra had one hundred agents, one hundred sons. These one hundred sons were the party of Dhritarastra. They are the supporters of materialism, they are the evil force.

And Páñdaváshcaeva. They are fighting against whom? Against the Pandavas. What is the meaning of páñdava? In Sanskrit [pañdá, from the] root verb pañd, means “spiritual knowledge, sentient knowledge”. Pañdita means “he who has acquired spiritual knowledge, he who has acquired sentient knowledge”. Pañdá means “I am Brahma.” This firm determination, this stance of “I – Brahma,” this firm determination, is called pañdá. And he who has acquired pañdá is called pañdita – and he who wants to acquire this knowledge is called pañdu – and páñdava means “pertaining to pañdu”. The stages that you will have to go through in your spiritual practice are páñdava. In your spiritual sádhana, you are required to exalt your kulakuñḍalinii, the “coiled serpentine”, from the múládhára cakra to the pineal gland. And in this process of exaltation, this “coiled serpentine”, this kulakuñḍalinii, will have to pass through five important plexi. These five important plexi are the múládhára cakra, the svádhiśthána cakra, the mañipúra cakra, the anáhata cakra, and the vishuddha cakra. These are the five plexi controlling physicality, controlling the physical world. The múládhára cakra is represented by Sahadeva, the svádhiśthána cakra is represented by Nakula, the mañipúra cakra is represented by Arjuna, the anáhata cakra by Bhima, and the vishuddha cakra by Yudhisthira. And above that is the site of the mind. What mind? The sentient mind. When the kulakuñḍalinii reaches here [mid-point between the eyebrows], a person attains the qualified stance, savikalpa samádhi. So to attain this stance of savikalpa, the kulakuñḍalinii, that is, the jiiva shakti, the sleeping divinity, will have to pass through these five stages. So these five stages are the Páñca Páñdava [Five Pandavas].

So on the one side this kulakuñḍalinii passing through five cakras; on the other side, the one hundred agents of Dhritarastra. They are fighting against each other. This fight is the fight of sádhana, the sádhanaśamara. And where is this fight taking place? On Dharmakṣetra, Kurukṣetra. What is dharmakṣetra? Your physical body is dharmakṣetra. Without this physical body you cannot practise dharma. After leaving this physical body, you will not be able to follow dharma, to do dharma sádhana. So your physical body – this body – is dharmakṣetra. That is, this fight is taking place within this body. And kurukṣetra? Kuru means, in Sanskrit, “do” – it is the imperative mood, second person, singular number, of the root verb kr. Kuru means “do” – anujñá [imperative]. [And kṣetra means “field”.] Kurukṣetra means the field which is always saying, “Kuru, kuru, kuru... do something, do something, do something, do something!” Kṣetra-kuru – “the kṣetra of deeds”. So kurukṣetra – this universe is Kurukṣetra, this world is Kurukṣetra. And your body is Dharmakṣetra. And this war between the Pandavas and the Kaoravas, the one hundred Kaoravas and the five Pandavas, is taking place within this Dharmakṣetra and within this vast Kurukṣetra. This fight will never come to an end! In individual life, when the Pandavas win, you will attain salvation, but in collective life, such a salvation will never come, it will go on forever... In your individual life, you will do sádhana and attain salvation. And with your spiritual force, with your intellectual force, with your physical force, you are to serve society, you are to render selfless service to suffering humanity.

10 December 1964, Salem

Published in:

[Ánanda Vacanámrtam Part 31](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 16

Discourses on Kṛṣṇa and the Gītā [a compilation]

Blind Mind and Conscience

Published in:

[Ánanda Vacanámrtam Part 34](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Blind Mind and Conscience

Now I'll say something regarding Bhagaván and His Gītā.

The name of the scripture is Shriimad Bhagavad Gītā, because it is the Gītā of Bhagaván. Yá Bhagavatá gītā sá Gītā [“That which has been sung by Bhagaván is the Gītā”] – that is, “The Gītā is the expression of Bhagaván.”

What is Bhagaván? Bhagaván means “owner of bhaga”. In the Vedic language the word bhaga has three meanings. One is “divine effulgence”. The other is “primary cause”. And the third meaning is –

Aeshvaryaiṅca samagrāiṅca viiryaiṅca yashasah shriyah;

Jiṅána vaerágyayoshca tu śańńám bhaga iti smrtam.

[Bhaga is a collection of six attributes: aeshvarya, viirya, yasha, shrii, jiṅána and vaerágya.]

That is, the word bhaga means a collection of six attributes. What are those attributes?

Aeshvaryaiṅca samagrāiṅca – “the combination of all the occult powers”. What is aeshvarya? Aeshvarya means “occult power”. He who has aeshvarya, or occult power, is called Iishvara. So one of the attributes is occult power.

Then the second one is viiryam, that is, stamina.⁽¹⁾ And the third is yasha – reputation.

The fourth is shrii. Shrii means “charm”. You know, shrii means “activating charm”. Not only ordinary simple charm, but activating charm. Sha – the letter sha, tálavya [palatal] sha, is the acoustic root of the mutative principle. And the sound ra is the acoustic root of energy. Sha plus ra is equal to shra. In the feminine it becomes shrii. The sha represents the mutative principle, and ra represents energy; and shrii means “activating charm”, “charm that activates”. And that’s why it is the Indian system to use the word Shrii before the name.

So the first thing is occult power, the second thing is stamina, the third thing is reputation, the fourth is shrii, and the fifth is spiritual knowledge, jiṅánam.

The sixth is vaerágyam, renunciation. Not exactly renunciation: to remain unassailed by the attractive colours of this universe is vaerágya. Rága means “colour”.

The combination of all these six attributes is called bhaga, and he who is the owner of this bhaga, that is, he who is owner of these six attributes, is called bhagaván. By sádhaná an ordinary man can become bhagaván – after acquiring bhaga, these six attributes.

Yá Bhagavatá giitá sá Giitá – that is, “The Giitá is the expression of Bhagaván.” The Giitá is the call, the Giitá is the clarion call, of the Supreme;⁽²⁾ the Giitá is the clarion call of the Supreme Guide. Yá Bhagavatá giitá sá Giitá. Now, it is the divine call. Now, let us see what is its spirit. The spirit of the Giitá is that one should march, one should move, towards one’s spiritual goal, by making proper adjustment between inner urge and external physicalities. But you know, the external mundanity always tries to deprave a sádhaka, so he will have to fight a ceaseless battle against these depraving factors. In the Giitá, it is the order of Bhagaván to fight against depraving factors, to fight against inner and outer enemies. This is the spirit of the Giitá, and the spirit of the Giitá has been represented, properly represented, in its first shloka. In that first shloka, what has been said?

Dhrtarástra uváca:

Dharmaksetre Kuruksetre samavetá yuyutsavah;
Mámakáh Pándaváshcaeva kimakurvata Saiñjaya?

[Dhritarastra said: “O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmaksetra, of Kuruksetra, eager to fight, what is taking place?”]

This shloka represents the entire import of the Giitá.

Dhrtarástra uváca – “Dhritarastra said.” Who is Dhritarastra? Ráśtram dhrtam yena sah Dhrtarástrah – “He who holds the structural solidarity”. Ráśtra means “structure”, “framework” – in Hindustani, dháncá. So ráśtra means “structure”; and dhrtá means “holder” – so he who holds, he who maintains, the structural solidarity, is “Dhrtarástra” – Ráśtram dhrtam yena sah Dhrtarástrah. Now, who maintains the structural solidarity of the human structure? The mind. Because the mind is there, its structural solidarity is maintained. When the mind goes away, the different limbs will dissociate, it will start decomposing. So the mind, Dhritarastra, calls Sanjaya.

Now you know, mind without conscience is a blind force. Dhritarastra was blind; Dhritarastra was janmándha [born blind], Dhritarastra could not see. Blind Dhritarastra said – the blind mind said (Dhrtarástra uváca means, “The blind mind, blind human mind, mind of a non-sádhaka, mind of a non-aspirant of spirituality, said”) – Dharmaksetre Kuruksetre samavetá yuyutsavah⁽³⁾ – Dharmaksetre Kuruksetre [“On the field of dharma, on the field of this universe”] yuddhártham [“for war”] samavetáh [“gathered”] mámakáh [“my people”] (mamapakśiyyáh [“my party”]) Pándaváshcaeva (Pándavá + ca [+ eva = “and the Pandavas”]) kimakurvata [“what are they doing?”]. Dharmaksetre Kuruksetre [“On the field of dharma, on the field of this universe”] yuddhártham [“for war”] samavetáh [“gathered”] mamapakśiyyáh tathá Pándupakśiyyáh [“my party and the Pandava party”] te kimakurvata [“what are they doing?”]. Bho Sainyaya kathaya aham shrnami [“O Sanjaya, tell me, let me hear”].

Dharmakṣetre. What is dharmakṣetra? What is dharma? The root verb dhr plus the suffix man equals dharma. Dharma means “characteristic”; dharmā means “property”; dharmā means “natural wont”. And what is the characteristic, what is the natural wont, of a human being? To move towards the Supreme Self – to long for pleasure. To long for pleasure is the wont of each and every human being. And because He is the fountain, He is the home, He is the supreme abode of all pleasures, that’s why to long for Him is proper dharma. And dharmakṣetra – one can practise dharma – where? Only when one is within this physical structure. After death one cannot practise dharma. So this human body is the dharmakṣetra.

The blind mind said that within this dharmakṣetra of the human body, and this kurukṣetra –

In Sanskrit kuru means “do” – imperative mood, second person – “do, kuru”. Kurukṣetra means the field always saying Kuru, kuru, kuru, kuru – “Oh, man, do something, do something, do something, do something.” The kṣetra, the field, always saying, “Do something, you must do something, you will have to do something,” is kurukṣetra. That is, this world is kurukṣetra. Kurukṣetra is not a town near Delhi. The entire universe is kurukṣetra. Here everybody will have to do something, must do something. So it is kurukṣetra. And this universe is also doing something; it is always moving. One name of this universe is jagat: gam (root verb) + kvip (suffix) = jagat; jagat means “characteristically moving”. Another name is saṁsāra: the root verb sr means “to move”, so saṁsāra means “moving on its own”. Everything here is moving, so it is kurukṣetra – and this universe is always telling you to do something.

So the blind mind asked the conscience, asked: “In this saṁsāra of kurukṣetra, and in this human body, dharmakṣetra, who did appear, who did assemble? My party and the party of Pandu. These were the two belligerent parties. What did these two belligerent parties do?” This was the question.

The blind mind asked whom? Asked Sanjaya. What is the sainjaya? Just now I said that the mind is a blind force, and cannot do anything without the help of the conscience. What is the conscience? The power of discrimination. Sainjaya: sam + ji (root verb) + al (suffix) = sainjaya. Sainjaya means “conscience”; sainjaya means “power of discrimination”. The mind is a blind force; that’s why the mind asked the conscience: “What did they do? What did these two parties do? – my party and the party of Pandu.”

Now, “my party – māmakāh, mamapakṣīyāh” – said Dhritarastra, the blind mind. Now, who are the agents of the mind? The mind says “my party” – who are the soldiers, who are the agents of the mind? There are ten organs, and these ten organs are the agents of the mind; these ten organs are the agents of that blind mind. Five external organs and five internal organs: cakṣuh, kārṇa, nāsikā, jihvā, tvak, vāk, pāṇi, pāda, pāyu, and upastha [eyes, ears, nose, tongue, skin, vocal cord, hands/arms, feet/legs, anus, genitary organ]. These are the ten organs; they are agents of the blind mind. And each and every organ can function in ten directions. In Sanskrit there are ten dishas; six are called pradisha and four are called anudisha. Pūrva, pashcīma, uttara, dakṣiṇa, urdhva, and adhah – these six directions are called pradisha. And iśāna, vāyu, agni, naerā – these four corners are called anudisha. So a total of ten dishas.

There are ten organs – ten agents of the blind mind – and each and every organ can function in ten directions. Ten times ten is equal to one hundred. The agents of the mind can function in one hundred directions. So the blind mind has one hundred agents. Dhritarastra had one hundred sons – Duryodhana, Dushasana – one hundred in number; one hundred agents of the depraved mind, the blind mind, the polluted mind.

And the opposite parties are the fighting parties of the Pandavas – Pándupakṣīyáh, agents of Pandu. I think it is quite clear? – agents of Pandu. And who are the agents of Pandu? In Sanskrit paṇḍ is a root verb; paṇḍ means “Self-realization”. Yesterday I told you the meaning of paṇḍita. He who has acquired realization is a paṇḍita; paṇḍ means Self-realization. Now this Self-realization is attained by whom? By the sádhaka [spiritual aspirant]. And in the process of Self-realization one will have to exalt one’s divinity in crude form. That is, the dormant divinity is to be exalted and brought to the sahasrára cakra⁽⁴⁾ for that Self-realization. And in this process, in this march towards the supreme goal of spirituality, it will have to pass through five stages. Just to acquire [paṇḍá, absolute knowledge] one will have to pass through five stages – múládhára, svádhiśthána, maṇipura, anáhata and vishuddha. These are the five stages, five controlling points of the five factors of this quinquemental world. These five stages are the helpers of pándú;⁽⁵⁾ they help in realizing the Supreme Self. So they are pándavas. The Pandavas are five in number.

So it is an internal fight – the fight between the introversial tendency and the extroversial tendency. In the extroversial tendency there are one hundred agents, and in the introversial tendency there are five friends. The fight within yourself is a fight amongst, on the one side, those five introversial friends, and on the other side, one hundred depraving elements. This fight is the fight of kurúkṣetra. The blind mind asks the conscience: “What was the result of that fight? O Sanjaya, O conscience, I want to know.”

So in this particular shloka the spirit of the Gītá has been properly represented. And it is the order of Bhagaván [here, Kṛṣṇa] that one will have to fight this fight with proper courage and prowess. And this prowess will make one victorious, and those depraving elements will be vanquished.

So you are all sádhakas, you are all spiritual aspirants; I will ask you to follow, to adhere to, this principle properly. Be courageous and fight properly against those depraving elements; certainly you will be victorious.

19 November 1965, Ernakulam

Footnotes

(1) A word here was inaudible on the tape. –Eds.

(2) A word here was inaudible on the tape. –Eds.

(3) After quoting the shloka as it appears in the Bhagavad Gītā, above, and repeating the first line here, the author now proceeds to give a prose Sanskrit paraphrase, clarifying at the same time the etymology of Pāṇḍavāshcaeva. –Eds.

(4) The uppermost psycho-spiritual centre, or plexus, in the body, located at the crown of the head. –Trans.

(5) That path along which a person becomes established in paṇḍā; or by derivation, one who follows that path. King Pandu was the father of the five Pandava brothers in the Mahābhārata epic of which the Bhagavad Gītā is a part. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 34](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 17

Discourses on Kṛṣṇa and the Gītā [a compilation]

Dharmakṣetra and Kurukṣetra

Published in:

[Ananda Marga Karma Sannyāsa in a Nutshell \[a compilation\]](#)

[Ānanda Vacanāmṛtam Part 5](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Dharmakṣetra and Kurukṣetra

As you know, in the first shloka of the Gītā it has been said –

Who said? Dhritarastra said. What did he say? Who is Dhritarastra? Dhṛta means “holding” or “holder”, dhāraṅkārī or dhartā, and rāśtra means “structure”, “framework”. So dhṛtarāśtra means “the holder of this physical structure”, “holder of this physical framework”. Who is the holder of this physical structure? The mind. When the mind gets dissociated from the physical body, the physical body ceases to function, it starts decomposing. So Dhṛtarāśtra uvāca means “The question came from the mind,” “the mind asked.”

And you know, without the help of the viveka, the conscience, the mind is nothing but a blind force. The mind is a blind force if there is want of conscience, if there is want of viveka. What was Dhritarastra? He was janmāndha [born blind]. He could not see, because the mind is a blind force; to see, the mind requires the help of the conscience. Sam – ji + al = sainjaya. Sainjaya means “conscience”. Dhritarastra asked Sanjaya, that is, the conscience:

Dharmakṣetre Kurukṣetre samavetāḥ yuyutsavaḥ;
Māmakāḥ Pāṇḍavashcaeva kim akurvata Sainjaya.

[“O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakṣetra, of Kurukṣetra, eager to fight, what is taking place?”]

Bho Saiñjaya vada⁽¹⁾ [“O Sanjaya, tell me”]. Asmin Dharmakṣetre Kurukṣetre [“On this field of dharma, on this field of the universe”] yuddhārtham [“for war”] samavetáh [“gathered”] mamapakṣiīyáh [“my party”] māmakáh [“my people”] Pándavaschcaeva [“and the Pandavas”] Pándupakṣiīyaca [“and the Pandava party”] te kim akurvata [“what are they doing?”]. Bho Saiñjaya vada [“O Sanjaya, tell me”].

“O Sanjaya, say, in this battle of Dharmakṣetra and Kurukṣetra, when two belligerent parties came – that is, my party and the party of Pandu – what did they do? O Sanjaya, you can see; O conscience, you can see,” said the blind mind, Dhritarastra.

Now this fight is going on between the evil force and the good force. They are the two belligerent parties, and they will be belligerent forever. Now, a good man is to strengthen merit, a good man is to strengthen the puñya shakti [virtuous force] and fight against the pápa shakti [sinful force] both within and without.

What is Dharmakṣetra? This physical body is dharmakṣetra, because in this physical body you are to perform dharma [and kṣetra = “field”]. Without a physical body nobody can perform dharma, and that’s why it is said that even the gods will have to take human structure, human framework, if they want to perform dharma. And certainly you are blessed beings, because you are in human structure; you are certainly fortunate, because you are in human framework. So this is dharmakṣetra.

And Kurukṣetra. What is Kurukṣetra? The root verb kr + the imperative hi: that is, imperative mood, second person. Kuru means “do” – the imperative mood. Kurukṣetra means the field that is always saying: “Do something, O man, do something. Don’t sit idle – do something. Be engaged in war”. That field is kurukṣetra. So what is kurukṣetra? This world is kurukṣetra. You have come, you have to do something. So “In this world, kurukṣetra, and in this physical body, dharmakṣetra, what were Pándupakṣiīya [the Pandavas] and Dhritarastra’s Kaoravapakṣiīya [the Kaoravas] doing? O Sanjaya, let me know.”

Samavetáh yuyutsavah [“gathered eager to fight”]. In this physical world, and within this physical structure, two belligerent parties have appeared, one belonging to Pandu and the other belonging to the Kaoravas. Now who are the Pandavas? Pándu + śna = Pándava, “pertaining to pándu”. Pándu means “[the path to] Self-realization”: Átmajiñánam, or vedojjvalá jiñána – “I am He, He is I” – this idea is called pańdá. One who has acquired pańdá is called a pańdita – Aham Brahmasmiiti buddhih támitah práptah pańditah. And one who is a seeker for knowledge, that man seeking knowledge, moving towards knowledge, moving towards acquiring this supreme knowledge, is called pańdeya. In North India, you know, there is a title Pándeya, Pándējii? The original word was pańdeya.

Now, Pándupakṣiīya means five phases of internal development, five phases of exaltation, starting from the supreme negativity, the kulakuńdalini, and proceeding towards the supreme positivity, the controlling point of the pineal gland. This movement is divided into five phases, from the crude to the subtle. The lowermost is – what? Sahadeva, that is, the crudest base. Then the next final one is Nakúla. Na means “not”, and kúla means “bank”, “coast”, “shore”. Yasya kúlam násti nakúlah means apatattva, or jalatattva, the aquatic structure, the aquatic sphere.⁽²⁾

Then Arjuna. “Arjuna” means “energy”, indra, kriyáshakti, in the navel portion of the body. Then comes pavanaputra Bhima, the gaseous portion, the anáhata cakra.⁽³⁾ Bhima was called “Pavananandana”, that is, “Controller of Air”, the controller of the aerial factor. Then comes the vishuddha cakra,⁽⁴⁾ that is, the controlling point of the ethereal structure, the ethereal plane – that is, Yudhisthira – “that which maintains the balance”. Ether exists, but it does not come within the scope of the sensory organs. Yudhi means “in battle” and sthira means “fixed”, “stationary”. That is, the entity that maintains its balance even in war is yudhi + sthira = yudhiśthira.

These are the five Pandavas, that is, five phases of human development, starting from the supreme negativity and moving towards the supreme positivity. The fight is between this sáadhaná márga [path of spiritual practice] – the movement from the lowermost point to the uppermost point – on the one side, and, on the other side, mámakáh, that is, “my party”. “My party” means the party of Dhritarastra.

Now, who are the parties of Dhritarastra? Dhrtaráśtra, as I said, means the blind mind that cannot see anything without the help of conscience, without the help of the sainjaya, without the help of the viveka. The blind mind functions in ten directions – púrva, pashcima, utara, dakśiṇa, urdhva, adhah, iishána, váyu, agni, naerta – with the help of ten indriyas;⁽⁵⁾ so its movement, that is, the internal and external movement of the blind mind, will be ten times ten, that is, one hundred directions. That is, the blind mind, the depraving mind, the degenerating mind, functions in one hundred directions. That is why it is said that Dhritarastra had one hundred sons. On one side there are five Pandavas, and on the other side there are one hundred Kaoravas. This is the fight between merit and demerit, puńya and pápa, good forces and evil forces. This fight is going on within each and every physical structure, in each and every family, in each and every village, town, country, and in the entire Cosmos. But the blind mind cannot see properly, cannot understand it properly. It will have to take the help of the sainjaya, the conscience, to know all these things, to know the details of the fight – the fight that takes place between these two belligerent parties. Bho Sainjaya kathaya – so Dhritarastra says: “O Sanjaya, please let me know what has been the result of the fight.”

27 November 1978 morning, Mumbai

Footnotes

(1) After quoting the shloka as it appears in the Bhagavad Gītá, above, the author now proceeds to give a prose Sanskrit paraphrase. –Trans.

(2) For further explanation of the name “Nakúla”, see “Spiritual Lessons of the Gītá – 3”. –Trans.

(3) The fourth psycho-spiritual centre, or plexus, located at the mid-point of the chest. –Trans.

(4) The fifth psycho-spiritual centre, or plexus, located at the throat. –Trans.

(5) An indriya is a sensory or motor organ, together with its respective nerves, nerve fluid, and site in the brain. –Trans.

Published in:

[Ananda Marga Karma Sannyāsa in a Nutshell \[a compilation\]](#)

[Ānanda Vacanāmṛtam Part 5](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 18

Discourses on Kṛṣṇa and the Gītā [a compilation]

Dhritarastra and Sanjaya

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Dhritarastra and Sanjaya

For the last five days, I have been interpreting the meaning of “Kṛṣṇa”, as a way of introducing the Gītā. I have said that Parama Puruṣa is the only Guru; and since He is the only Guru, He has assumed the responsibility not only of guiding us to the path of spiritual progress, but of supplying the necessary provisions and inspiration for the purpose also. Else human beings would be living in the dark and would cry out in their slumber: “I am well and happy.” A frog living in a well takes the well to be the limit of the world; that there can be anything outside the well is beyond its comprehension.

Dharma gives inspiration to people in every sphere of their lives. Human life is all-comprehensive. It is not a single flower, but a bouquet. There are various flowers having different colours, shapes, sizes and fragrances; different kinds of sweetness as well. They spread their sweetness, their fragrance, their colour, in all directions. And therein lies their fulfilment, and the meaning of their existence.

If a person is dharmic, that person will leave a trace of his or her dharmic nature at every step. In his or her personal life he or she will never perpetrate injustice against anyone, nor tolerate anyone’s perpetrating injustice; and in their collective life they will not allow any social group to perpetrate injustice, nor allow that social group to tolerate its being perpetrated. They will see that everyone is on the right path in their crude-physical, subtle and causal existences; and that arrangements are made for everyone’s food, clothing, education and medical care. Moreover, they will give special attention to see that social life is well-knit. Because if there are defects in social life, and if those social and economic defects lead anyone to thievery, then the society will bear a hundred times more responsibility than the thief himself. Because it will be the society that instilled the theft propensity in that person.

When Shrii Kṛṣṇa appeared, India was fragmented into a number of small social groups and states. They were engaged in constant warfare among themselves. There were no ideological principles involved; it was all motivated by personal ambition and imperialistic lust. There was no philosophy behind it, nor was there any moral ideal or goodwill for mankind. Personal greed, gain and the imperialistic aggression of the rulers were the only driving forces that led one state

to attack another. The lack of moral scruples in the rulers was responsible for such evil deeds. The land was divided into small pieces. In those days, this land stretched from the Pamir Plateau to South Asia and Southeast Asia. That is to say, it was a vast stretch of land from China and Siberia on the north to the Indian ocean on the south; and from the Mediterranean Sea on the west to Japan on the east.

Shrī Kṛṣṇa realized that no small separate state could ever be strong enough to defend itself. And those who cannot defend themselves cannot be expected to do any good to others either. So He decided that He would bring all together under one dharma rājya [rule of morality]; that He would unify India, otherwise divided into so many small fragments, so that this united social group, this united, righteous and strong India, might act as the model guiding light for humanity as a whole; might make humankind realize afresh that they as human beings must all move ahead together, and work together for the welfare of all. To bring this fragmented India together and build a Mahābhārata [Great India], He urged upon all the righteous rulers – not the rulers alone, but rather all righteous-minded people, common people, and even the unknown and unnoticed man of the crowds – to come forward and help him establish a dharma rājya. Vidura, for instance, was not even an average person, but rather a very obscure person. Kṛṣṇa sought to give concrete form to His dream of establishing a dharma rājya that would unite the land.

At that time, the country was fragmented into a number of smaller kingdoms. Such small states cannot defend themselves. It was about eight or ten years back that I told you in a Renaissance Club speech: “This age is not the age of big animals or weak countries.” Long ago did Kṛṣṇa realize this truth; and made arrangements accordingly. At that time the small states were Anga, Banga, Kalinga, Saorashtra, Magadha, etc. The aim of Kṛṣṇa was to bring all these states under one banner and to establish one unified dharma rājya – a Mahābhārata.

It has already been mentioned that polarization was complete by that time. Whenever a novel ideology catches the imagination of a society, the society gets polarized. This was exactly what happened when Kṛṣṇa appeared on the scene. One section of society became supportive of and loyal to Kṛṣṇa, while another section was strongly antagonistic. The entire intellectuality became polarized. Kṛṣṇa was successful in creating a great unified India. The battle of Kurukṣetra was the prelude to that great task. Because a dharma guru does not only teach spiritual philosophy. He is not merely to lead you by the hand; he is a source of inspiration to you; and his philosophy the guiding light of your life. How that philosophy can be implemented in practical life, even that He will explain to humankind in a way that will touch the innermost part of people’s hearts. Not only touch, but deeply move, profoundly agitate. This is exactly what Kṛṣṇa did; and the result of all this was the composition of the Gītā.

Directing Energy towards the Sahasrāra Cakra

Arjuna represents tejasattva [luminous factor], the acoustic root of which is raṁ. The human navel is the seat of this raṁ. This very maṇipura cakra is the centralized point of all the energy of the body, and its controlling acoustic root is raṁ. The word “Arjuna” stands for tejasattva. When this principle, this energy, this power – the dormant power hidden within – is properly utilized for a good purpose, a human being attains godhood. That is possible by arousing and pushing the

latent power upwards. When, on the other hand, it is directed downwards, a human becomes a demon.

Krśṇa provided inspiration to Arjuna; metaphorically, He inspired human energy, the human tejasattva, to progress towards the sahasrāra cakra, passing through the anāhata, vishuddha and ājñā cakras, so that humans might progress in mental and spiritual realms and consequently feel their proximity, their oneness, with Parama Caetanya [Absolute Consciousness]. The shlokas, the songs, of the Gītā are an introduction to and inspiration towards that ideal.

Dhrtarāśtra uvāca – “Dhritarastra said.” But what is the meaning of dhrtarāśtra? The root verb dhr + kta = dhṛta. Dhṛta means “that which has been held”. And what has been held? The rāśtra has been held. And what is a rāśtra? A structure, a framework. And what is it that holds one’s physical structure, one’s bodily framework?⁽¹⁾

You are a human being, what is it that provides support to you, to your physical structure, your human frame? Rāśtram dhṛtam yena sah dhrtarāśtrah [“Dhrtarāśtra is that which holds a structure”]. Why is the structure intact? Who is providing support to it? When a person is dead, his bones and flesh disintegrate; while he is alive, on the other hand, they are interrelated in a unified system. He who is holding this very human structure, consisting of hands, legs, head, etc. – this rāśtra – is Dhritarastra. Rāśtram dhṛtam yena [“that which holds a structure”]. But why? What is it that keeps the structure standing? Whose presence is it that prevents the structure from falling to pieces? And whose absence causes the structure to crumble down? Who is that entity? The mind is that entity. The “I” feeling in the mind is responsible for the stability of the structure. If this “I” feeling, or the mind in general, were not there, the human form could not exist either. This mind then is dhrtarāśtra. Hence, Dhrtarāśtra uvāca means “The mind said,” “the mind asked.”

And why did the mind ask? Because it does not have inner vision or insight. The mind is influenced by the senses. It is incessantly running in all the ten directions. It is in search of its sustenance from all corners. It is not guided by intelligence and reason. The mind in fact is blind, and Dhritarastra was born blind.

Whom did Dhritarastra address? Sanjaya. Who then is Sanjaya? Sam – ji + al = sainjaya. When the resultant force arising out of this war, this conflict between vice and virtue, is directed towards human well-being – this very resultant force is then called viveka (conscience, the power of discrimination). The power to discriminate, to judge, between good and bad is the conscience. The conscience is that whose function is to identify good and bad and, selecting the good, to direct the mental energy towards that. So viveka means “conscience” or “power of discrimination”.

Being blind, the mind cannot see anything, nor does it understand anything. Hence, it turns to the viveka (vi – vic + ghaiṇ), because conscience has the power to discriminate between good and bad. Viveka, sainjaya, is nothing but the good force that comes out of the conflict between the good and the bad. That verily is what sainjaya stands for – samyak jaya [complete victory]; the total victory that comes out of the conflict. Dhrtarāśtra uvāca – “The blind mind said.” To whom

did he say? To Sanjaya. He said: “Sanjaya, tell me, how are the two warring parties doing in the battle?”

Since the mind could not see, it asked:

Dharmakṣetre Kurukṣetre samavetá yuyutsavah; Mámakáh Pándaváshcaeva kimakurvata sainjaya. Dharmakṣetre Kurukṣetre⁽²⁾ [“On the field of dharma, on the field of this universe”] yuddhártham [“for war”] samavetáh [“gathered”] mamapakṣiyyáh [“my party”] tathá Pándupakṣiyyáh [“and the Pandava party”] te kim akurvata [“what are they doing?”], bho Sainyaya, vada [“O Sanjaya, tell me”] – “Gathered on Dharmakṣetra, on Kurukṣetra, to fight a battle, what are my men and the men of Pandu’s party doing? What are the men on the side of virtue and dharma, and the men on the side of sin and adharma, doing? O wise Sanjaya, O one with deep insight, O viveka – tell me. I am Dhritarastra, the blind mind, the mind that cannot see. So you tell me, I am listening.”

17 January 1980, Calcutta

Footnotes

(1) I.e., “What is the dhrta?” – not using the literal sense of dhrta, but using a derived sense. – Trans.

(2) After quoting the shloka as it appears in the Bhagavad Gītá, above, the author now proceeds to give a prose Sanskrit paraphrase. –Trans.

Published in:

[Ānanda Vacanāmrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītá \[a compilation\]](#)

Chapter 19

Discourses on Kṛṣṇa and the Gītá [a compilation]

Dharmakṣetra – the Human Body

Published in:

[Ānanda Vacanāmrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītá \[a compilation\]](#)

Dharmakṣetra – the Human Body

Yesterday I told you that dhrtarástra means “the mind”. The mind is born blind. It does not have the capacity to see anything in proper perspective without the help of the viveka [conscience]. Hence for a clear vision of anything, to grasp its meaning, to comprehend its deeper significance, the guidance of the conscience is a must. The word sainjaya stands precisely for that – the conscience. So the blind mind here is seeking the help of the conscience.

There is a perennial conflict going on everywhere on earth between good and evil, light and darkness, virtue and vice. Human society progresses through this conflict. Pure good without an

element of evil in it, or pure evil without an element of good in it, is a chimera, not to be found in this world. Wherever evil is found to be dominating over good, we call that state a state of imperfection. The aim of human life is to progress from imperfection to perfection. The movement of human society, the movement of both individual and collective life, from imperfection towards perfection, is human progress. This forward movement indeed is progress. This evil force, this blind force, that puts human beings into the dark slumber of utter ignorance, has to be firmly dealt with by people. The same struggle went on in the past, is going on in the present, and will go on in the future as well.

Once I said that if any sadvipra [spiritual revolutionary] imagines that a society of sadvipras has already been established, and that now we will be in a position to enjoy a tension-free, relaxed existence, that person will be making a great mistake. Never will sadvipras have scope for peaceful sleep. They will have to keep constantly awake, like vigilant soldiers. They will have to keep watch on the slightest possible dark corner through which evil forces might enter in.

To the viveka, that is, Sanjaya, Dhritarastra is asking:

Dharmakṣetre Kurukṣetre samavetá yuyutsavah;
Mámakáh pándavashcaeva kimakurvata Saiñjaya.

[“O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakṣetra, of Kurukṣetra, eager to fight, what is taking place?”]

Dharmakṣetra – the Human Body

Now, what is this Dharmakṣetra? The word dharma is derived from the root verb dhr plus man. Hence dharma means “that which supports” or “what is supported”. It is a primary quality, a basic attribute. It is the noumenal quality, meaning “the quality that controls all other qualities”. “Noumenal” is an old German term which means “that fundamental unique entity out of which the manifold comes into being”; and the manifold that comes into being is called the “phenomenal”. For example, one falsehood is the noumenal cause of the phenomenal crimes. That is to say, one falsehood is the source of all related evils. If the falsehood were not there, there would be no other evils either. Once a thief has turned truthful, he will no longer be a thief.

Every object has certain basic qualities which are its identifying marks and by virtue of which it can be recognized. These are called its dharma. Oxygen, for example, has its own dharma; carbon also has its own dharma. The especial dharma of water is to drench things, the especial dharma of air is to dry things, the especial dharma of fire is to burn things. Fire has many other dharmas, but that particular quality which controls all the other qualities, that is, its noumenal quality or noumenal cause, is what we call its dharma.

The world of plants and vegetables also has certain basic dharmas by which all the plants and vegetables can be recognized. Depending on these basic dharmas there are certain secondary dharmas. The world of animals also has some, in fact, quite a number of basic dharmas, with secondary dharmas dependent on them. Human beings also have their own basic dharma, and

depending on that dharma there are secondary dharmas. To write poems, to compose literary works, oratory, dancing, etc. – so many things – farming, business – all are secondary dharmas.

The basic dharma of humans, on the other hand, is *mánava dharma*, *Bhágavata dharma*. This essential or basic dharma expresses the essential distinguishing character of a human. But no place is given to this basic dharma; only the secondary dharmas are being cultivated. Poems are being composed, business is going on, politics is going on, speeches are being delivered; but human beings are totally denied their basic *mánava dharma*. But what exactly is the state of affairs where *Bhágavata dharma* is absent? Well, it is something like watering an uprooted tree. Devoid of the quality of humanity, what can one do with the secondary qualities alone? To expect fruit from an uprooted tree is nothing but sheer foolishness. Similarly, if people are lacking in their basic *mánava dharma*, they are no longer human beings. Nothing can be expected of them. They are finished, they are worthless.

Krś́na bhajibár tare saṁsáre áinu,
Miche Máyáy baddha haye vrkś́asama hainu.

[I came to the world to worship Lord Krś́na, but I have become bound by illusion and become like a tree.]

In this condition, a human being is no longer a human being. The basic dharma of humans is *Bhágavata dharma*, which has four supporting legs – *vistára* [the principle of expansion], *rasa* [the principle of total surrender to *Parama Puruś́a*], *sevá* [selfless service to *Parama Puruś́a* and His creation], and *tadstṁ́thi* [the final ensconcement in *Parama Puruś́a*]. *Bhágavata dharma* stands on these four legs. That is why the scriptures say, *Sah dharma catuś́pádah* – “Dharma is a four-legged being.” If it loses any of its legs, it becomes lame and is no longer dharma. It is lame, it is invalid. It will not be in a position to support any secondary human dharma.

The inner urge for this four-legged dharma arose in human beings out of an urge for happiness. People want happiness, want composure, and want peace. In the course of their efforts to get happiness, people realized that happiness could not be found in finite objects, but only in that which is infinite and limitless – *Nálpe sukhamasti, bhúmaeva sukham*. A little happiness is no happiness, and ends quickly. No sooner do you put a delicious but small item in your mouth than it dissolves. Only a craving for the item persists, and you agonize with an unfulfilled desire. It follows that if you want to enjoy real happiness, then you have to find something that will never come to an end, and will give you complete satisfaction that will never come to an end. The source of this infinite happiness, however, is no one but *Parama Puruś́a Himself, Puruś́ottama*. The mental structure necessary for realizing Him, and the delight that comes out of this feeling, is indeed dharma.

Sukhaṁ váinchatī sarvo hi tacca dharma samudbhútaḥ;
Tasmáddharma sadákárya sarvavarń́ae prayatnataḥ.

“Everybody wants happiness. The inspiration for dharma originates out of the desire, the craving, for happiness. Each and every person in the universe – whether a *vipra* or a *kś́atriya*,⁽¹⁾ a

businessman or a farmer, an intellectual or a manual labourer – all should cultivate dharma under all circumstances.” That indeed is dharma.

All living creatures have their own dharmas, no doubt. But Bhágavata dharma is found only in human beings. That is why humans are superior to other beings – because their fundamental quality is Bhágavata dharma – not true of any other being. A day may come when other beings will develop this Bhágavata dharma as their basic dharma, but today that is not the case. Cultivation of this dharma necessitates, presupposes, a [special] quinquemental physical structure, nerve cells and nerve fibres. Without a quinquemental body assembled in this way, dharma sádhaná is not possible.

In order to have perfect control over the mind, the cooperation of the brain is a must; each and every nerve cell has to be developed, and, with the help of a special technique, the physical body must be brought under control. Then and only then will progress be possible. When the physical body no longer remains, that is, when one passes into a bodiless state of existence, then the mind remains just as a seed, modified into the form of sańskáras. There being no brain or nerve cell attached to it, it cannot perform any function. It commits no sin, nor can it acquire any virtue. It is completely good for nothing, a worthless entity. The cultivation of rationality is as much beyond its capacity as is mental work. Its existence thus is meaningless. Its only destiny is to carry the burden of sańskáras over and over again. There is nothing else for it to do; it is a completely helpless being. It is only when it is privileged to have a physical structure that it is in a position to cultivate dharma; that is not possible under any other condition whatsoever. Even the feeling that “I cannot do dharma sádhaná” is absent there. Because mental functions are not possible without nerve cells. When there is a physical body, there is scope for the mind to think of higher things, and dharma sádhaná is possible for human beings.

This basic dharma of human beings can develop and spread only under these conditions. Under no other conditions is it possible. So the kśetra [field] for dharma sádhaná is this very human body, the dharmakśetra. (The kśa is the combination of k and śa. The Rgvedic pronunciation is something like kśa, while the Yajurvedic is something like kkha. Both are correct. In Bengali, which follows Yajurvedic rules, dharmakśetra is pronounced dharmakkhetra.

So the dharmakśetra is the human body. Within this dharmakśetra there are both sin and virtue. Sin and virtue have met within the body, on this dharmakśetra, in order to fight. Both are sharpening their weapons. Neither is ready to admit defeat to the other. It is an agonizing situation, a situation full of frightful consequences. Confused and agitated in this grim situation, the blind mind is asking the conscience: “What will be the outcome of this battle?”

18 January 1980, Calcutta

Footnotes

(1) A vipra is a person who controls others by his wits, a member of the intellectual social class; a kśatriya is a person whose mentality is to dominate over matter. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 20

Discourses on Kṛṣṇa and the Gītā [a compilation]

This Very World Is Kurukṣetra

Published in:

[Ananda Marga Karma Sannyāsa in a Nutshell \[a compilation\]](#)
[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

This Very World Is Kurukṣetra

Dhritarastra is asking Sanjaya, the viveka [conscience]: Asmin Dharmakṣetre tathā asmin Kurukṣetre⁽¹⁾ [“On this field of dharma, on this field of the universe”] yuddhārtham [“for war”] samavetāh [“gathered”] māmakāh [“my people”] arthāt māmapakṣīyāh [“that is, my party”] Pāṇḍavāh arthāt Pāṇḍupakṣīyāh [“the Pandavas, that is, the Pandava party”] te yuddhārtham [“for war”] samavetāh [“gathered”] kim akurvata [“what are they doing?”], bho viveka kathaya [“O Sanjaya, tell me”].

What is meant here by Dharmakṣetra? As has already been stated, dharmakṣetra means this physical body. Dharma sādhanā [spiritual practice as expression of one’s dharma] is not possible without a physical body. People may have performed good deeds in this life and their souls may have reached a higher level, but if they happen to die before attaining liberation, their progress is thwarted, is stopped, until they receive a new life. Because, as has been mentioned, sādhanā is possible only when one has a physical body. That is why the physical body is called dharmakṣetra. This point was thoroughly explained to you the other day.

I also said a few words about phonetics. The Rgvedic pronunciation of kṣa is k + śa; while the Yajurvedic is k + kha. Bengali, Assamese and some other languages are guided by Yajurvedic rules. So they pronounce it ka + kha. But k + śa and k + kha (both represented in Bengali by □□□) are equally correct: according to the rules of Bengali pronunciation, k + śa is incorrect, while k + kha is correct – but in Sanskrit both are recognized as correct.

The battle is going on, however, not only within the dharmakṣetra, the physical body. After all, where is this dharmakṣetra, this physical body? What is its location? It is located in the kurukṣetra. And what exactly is the kurukṣetra?

Nothing in this world is static; everything is in motion, is dynamic. Not to be in motion, not to move, is an impossibility. Even if something wants to stop moving, it will not be able to. Because motion is the sign of existence. Absence of motion implies the fallacy of non-existence. A question, however, may be raised: “Why must everything be in motion?” The answer is simply this: This universe is the Macropsychic conation of Parama Puruṣa. Hence every cittāṇu [ectoplasmic particle] moves exactly according to the vibration of the flow of His thought. Now, this flow of His thought moves in a rhythmic pattern of expansion and contraction through the pattern of uha and avoha. Out of this vibration does the world of matter take its shape and

undergo transformation. Hence nothing in the world of flux can remain motionless, or still. Some kind or other of transformation it has to undergo. It had to move on in the past, and will have to do so in the future also. Hence, nothing is fixed in this world. Thus this world of creation is in a continuous process of forward march. The basic idea of this world of creation thus is “move on.”

If anybody in this universe wants to remain in a fixed position, that person’s desire will never be fulfilled. Because here movement is dharma, is práña dharma.⁽²⁾ In order to ascertain if a person is alive, we first feel the person’s pulse. The beat of the pulse is the sign of life.

In the ancient Vedic age there was a great scholar, Rohit by name. Having learned a lot, he began to think: “What is the sense in my working? It makes no difference whether I live or die; everything will reach a state of total inertness in the end.” Thinking in this way, he stopped doing any work – but, we can presume, did not stop eating.

Anyone having an elementary knowledge of grammar knows that “to eat” is a verb; even “to sleep” is a verb. While Rohit was sitting like a mass of inert matter, his father (who was not known to be a man of letters) told his son: “Listen, Rohit, the fulfilment of existence lies in moving on. When people are in motion, when they labour and move ahead – to move ahead is also work – drops of sweat trickle down their cheeks. The sublime beauty that brightens their faces at that moment is indescribably unique. Even Indra the king of the gods wants to make friends with such a person, and to have that person as his companion. He thinks that he will be fortunate if he can do so. So always bear in mind that your greatness, your magnanimity, lies in your actions, in your urge to act, on your path of progress. So Caraeveti, caraeveti – ‘Move ahead, move ahead.’”

When a person is asleep, overcome with lassitude, that person’s fortune lies sleeping as well. But the fortune of someone who has awakened, awakens with him. The fortune of someone who has stood up, stands up with him. And the fortune of someone who has started to move, also moves ahead. So move ahead, move ahead.

Kalī shayāno bhavati sainjīhānastu Dvāpara;
Uttīśthan Tretā bhavati Kṛtām sampadyate caraṇ.

“A person overcome with lassitude, who abstains from work and is unwilling to move, is living in Kali Yuga; one who has just awakened from slumber is in Dvāpara Yuga; one who has stood up is in Tretā Yuga; and when one has started moving, then Satya Yuga has come in that person’s life.” Kṛta [in the shloka (couplet)] means Satya Yuga. “So move ahead, O Rohit, move ahead.”

So work you must. Those who want to abstain from work, justifying their inactivity through abstruse logical arguments, not only become overcome by materiality themselves, but do harm to society as well. Society becomes paralysed. So it is not that such people harm only themselves, they harm the entire human race as well.

So work has got to be done here in this saṁsāra [world]. What is the world incessantly saying? Kuru, kuru, kuru – “Do something, do something, do something.” In Sanskrit the root verb kr,

plus hi for the imperative mood, second person, and singular number, becomes kuru. Translated into Bengali it will be karo, and the corresponding imperative word in English is “Do”.

Now, the dharmakṣetra, the human body, within which you have your being – where does that dharmakṣetra exist? In this saṁsāra. The real name of this world is kurukṣetra, because it is always telling you Kuru, kuru, kuru – “Go on working and working and working. Don’t sit idle. Don’t let your existence fall under a curse due to your indolence. Move towards success through your works.” So the real name of that kṣetra [field] which constant advises you in this way is kurukṣetra. Kurukṣetra thus stands for the manifested world around us, the saṁsāra, where you exist in your physical body (which is your dharmakṣetra). Now, Dhritarastra, the blind one, is asking the wise Sanjaya, the conscience: “On this kurukṣetra of the world, in this dharmakṣetra of the physical body, now that my party (the Dhritarastra party) and the Pandava party have assembled for battle, what will the outcome be? O all-seeing Sanjaya, O all-seeing viveka, O discriminating reason – blind am I, I cannot see. But you, O viveka, you can see. So tell me Sanjaya, once they assembled for battle, what did they do? Tell me, O Sanjaya.”

20 January 1980, Calcutta

Footnotes

(1) Having quoted this shloka as it appears in the Bhagavad Gītā two days earlier (see p. 90), the author now proceeds to give a prose Sanskrit paraphrase. –Trans.

(2) See “Prāṇa Dharma” in A Few Problems Solved Part 6 or Prout in a Nutshell Part 6 or Ananda Marga Philosophy in a Nutshell Part 4. –Trans.

Published in:

[Ananda Marga Karma Sannyāsa in a Nutshell \[a compilation\]](#)
[Ananda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 21

Discourses on Kṛṣṇa and the Gītā [a compilation]

The Biological Machine

Published in:

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

from “The Human Body is a Biological Machine”

Yoga Psychology

The Biological Machine

Human existence or any other biological existence is goaded by the propulsive propulsion of the psyche. Let me explain why the human body is a biological machine and goaded by propensities.

The physical body is not yours. It belongs to another Entity who has placed the mind in this body, so now you think, “It is my body.” The mind has been authorized to use this body, so the mind is thinking, “It is my body.” The átman [unit consciousness] is watching, witnessing what the mind is thinking. If the átman stops watching, the mind will stop working. So what is the science by which the biological machine is being goaded?

There are ten indriyas [organs] – five jñánendriyas [sensory organs] and five karmendriyas [motor organs] – and one antahkaraña [internal faculty]. The sensory and motor organs are bahihkaraña [external organs]. Antahkaraña is directly associated with the body. It is one intrinsic portion of the mind itself. It is by dint of this portion that the mind feels the emptiness of the stomach, and thereby hunger. Once the stomach becomes empty, the mind starts searching for food, and this is expressed through the physical actions of the body. So there are two portions – antahkaraña and bahihkaraña. One consists of an intrinsic portion of the mind itself, and the other of the ten organs – five sensory organs and five motor organs.

The propulsive propulsion comes from antahkaraña. The origin or source of the propulsion is antahkaraña. Antahkaraña is made of the conscious and subconscious portions of the mind – thinking, memory, etc., all belong to antahkaraña. Antahkaraña is doing these things. Now, whenever antahkaraña does something, the physical body is activated accordingly. The body is also transformed accordingly. Thus, this biological machine is goaded by propulsive propulsion.

The Inner Significance of the Mahábhárata

In Sanskrit there are six main directions – north, south, east, west, up and down – which are called disha or pradisha. There are also four corners – northwest, southwest, southeast and northeast, termed iishána, agni, váyu and naerta respectively – which are collectively called anudisha. So four plus six makes ten.

Now, the mind is blind. With the help of the viveka [conscience] it is able to see and visualize. So the mind is Dhritarastra [the blind king of the Mahábhárata], and its forces – that is, the ten agents, the bahihkaraña – can work in ten directions simultaneously. So the mind has ten by ten or one hundred external expressions. Or in other words, Dhritarastra has one hundred sons.

What about the Pandavas [five brothers of the Mahábhárata]? They are the five fundamental factors in the human structure. Sahadeva is the solid factor represented by the múládhára cakra (capable of answering everything). Next is Nakula at the svádhisthána cakra. Nakúla means “water which flows having no boundaries”. Na means “no” and kúla means “boundaries” – the liquid factor. Next is Arjuna, the representation of energy or force, luminous at the mañipura cakra – always fighting to maintain balance. Then Bhima, the son of Pandu, is váyu, the aerial factor, at the anáhata cakra. Finally, the position of Yudhisthira is at the vishuddha cakra where matter ends and the other world starts.

So in the fight between materialists and spiritualists, in the struggle between matter and the sublime, Yudhisthira remains undisturbed, unperturbed. Yudhi sthirah Yudhiśthirah [“One who remains steady in battle is called ‘Yudhiśthira’”].

Krś́na is at the sahasrára cakra. Now when the kuń́ḁalínii [sleeping divinity] is awakened, rises and reaches the shelter of Krś́na with the help of the Pandavas, the jiiiva [unit being] merges in Cosmic Consciousness. The Pandavas are rescuing the jiiiva and bringing it to the shelter of Krś́na.

Sanjaya is the minister of Dhritarastra. Sanjaya is viveka. Dhritarastra is asking Sanjaya, because he cannot see by himself, “Oh, Sanjaya, tell me, in the battle of Kurukś́etra and Dharmakś́etra, what did my party [and that of the Pandavas] do? How did they fare?”

The hundred sons of Dhritarastra, the blind mind, are trying to control the jiiiva, which is being rescued by the Pandavas through a constant fight. Finally, being triumphant, they bring the jiiiva to the shelter of Krś́na. This is the inner significance of the Mahábhárata.

Kurukś́etra is the world of action, the external world, which is asking you to work and work. Work is the order. Kuru means “work”. [And kś́etra means “field”.] Dharmakś́etra is the internal psychic world. Here the Pandavas dominate.

20 July 1990, Calcutta

Published in:

[Discourses on Krś́na and the Giitá \[a compilation\]](#)

Chapter 22

Discourses on Krś́na and the Giitá [a compilation]

Spiritual Lessons of the Giitá – 1

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)

[Discourses on Krś́na and the Giitá \[a compilation\]](#)

Spiritual Lessons of the Giitá – 1

Dhrtaráś́tra uváca, that is, Dhritarastra is asking:

Dharmakś́etre Kurukś́etre samavetá yuyutsavah;
Mámakáh Páń́ḁaváshcaeva kimakurvata Saiń́jaya.

[“O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakś́etra, of Kurukś́etra, eager to fight, what is taking place?”]

Here dharmakś́etra means the physical body of the human being, and kurukś́etra means the sań́sára [world] around us. Mámakáh is “the men of my party”. Who is the speaker here? It is Dhritarastra. Who then is Dhritarastra? It is the blind mind. To whom does he speak? It is Sanjaya, the viveka [conscience], whom he is addressing. “My party and the party of Pandu were samavetáh, that is, ekatritáh, ekatribhútáh [‘assembled together’].” But why were they assembled together? Yuyutsavah. The root verb yudh plus san (“desirous of”) plus the u suffix gives us the word yuyutsu. Someone who is willing to fight, ready for battle, is called yuyutsu in Sanskrit. The verb yudh plus san in the sense of “willingness and readiness for a battle or war” gives us yuyutsa, and when the feminine tá is added [to form a complete word], we get yuyutsá, which

means “desire to fight”; while the term yuyutsu means “one who is willing to fight”. [And yuyutsavah is the plural form of this.] “The men on my side, and the men on Pandu’s side, ready to fight a battle, have assembled together.” But where have they assembled? On the dharmakṣetra of the physical human body and the kurukṣetra of the saṁsāra. “And who did what, which side did what? Tell me, O Sanjaya, O viveka, please tell me.”

The Mind Has Ten Agents

Now we come to the next part of the shloka: māmākāḥ Pāṇḍavāśhcaeva. Here māmākāḥ means “men on my side”. But who really are they on the side of Dhritarastra, that is, the mind? They are in fact the ten indriyas [organs]: the five motor organs and five sensory organs. The organs of speech, the hands, the feet, the anus and the genitals – these are the five motor organs. While the eyes, the ears, the nose, the tongue and the skin are the five sensory organs. Now, the mind is the master of all these ten organs. As the scriptures say, Indriyānām mano nāthah manonāthastu mārutah – “The mind is the master of the sense organs, and air is the master of the mind.” The master, the controller and presiding lord of all the organs is the mind; and the one who controls this mind is the sādḥaka, the intelligent one. The sādḥaka controls the mind by controlling maruta [air], which means by controlling the vāyus [ten vital-energy currents in the human body], which means by prāṇāyāma [controlling vital energy by controlling the breath]. The expressions of the indriyas are prāṇa. Prāṇa is energy; and vital energy is called prāṇāh. You must have read about this in my book Idea and Ideology. When one wants to have control over prāṇa – the expression of the indriyas – one has to control the vāyus first. Ā – yam + ghaiṇ = āyāma, “that which is being controlled”. And that by which such control over prāṇa – the expression of the indriyas – is being effected is prāṇāyāma. Hence, prāṇa + āyāma = prāṇāyāma. Prāṇān yamayatyēśa prāṇāyāmah - “That which gives control over the expressions of the indriyas is prāṇāyāma.” It is not that the indriyas alone are controlled by prāṇāyāma; the master of the indriyas – the mind – also comes under control through prāṇāyāma. Thus the mind, although the master of the indriyas, is obviously reduced to the same status as the indriyas. That is why the mind is said to be the eleventh indriya. There are many scholars who are not inclined to accept the mind as a separate entity at all. There are others, however, according to whom the mind too is an indriya. Though the mind is not exactly an indriya, because it has two roles to perform. It has a specific role like an indriya, and also has another role as the controller of the remaining ten indriyas.

So what is implied by māmākāḥ? The ten indriyas stand for the ten assistants of the mind. With their help, the mind works, even rules over them and controls them. If the indriyas were not under control, the mind would lose its value, would be useless; and its existence would be reduced to complete nothingness. The eye sees because the mind wants it to see; the ear hears because the mind wants it to hear; and the nose smells because the mind wants it to smell.

If a mind does not want, nothing else can work. Imagine yourself walking on the street in Calcutta with your mind roaming over to Dhaka. Suppose further that one of your old acquaintances happens to pass by you. You will not notice the person, simply because your mind is in Dhaka. You could not direct your mind to him. When, afterwards, you meet the same person, he or she will say: “I met you the other day, but you didn’t look at me or speak to me.” Then you will say: “I was thinking about something else” - which means your mind was engaged

elsewhere. So you see that without the active support of the mind, neither can the eye see, nor can the ear hear. This is the real truth. Suppose you are deeply engrossed in thinking about some object. Someone tells you something, repeats it two or three times. But there being no reply from you, he says: “You are not listening.” Then you say: “Yes, yes, I was thinking of something else.” Such things happen.

Whatever importance, whatever mastery, the mind possesses, flows from its being the director of the ten sense organs. In addition to that, I say that I do not admit mind as a separate indriya, even though some people assert it to be so. This is because of the fact that the manana kriyá [cogitative function] of the mind has a certain speciality. What then is this manana kriyá? It is because of this manana kriyá that we say mana [“mind”]. The meaning of the root verb man is “to reflect”, “to think”.

According to the principles of general psychology, the mind has two functions – to think and to preserve in memory. Peoples’ memory has its specialities, and people’s thinking has its specialities. You should be aware of those specialities.

The objects with which people frequently come in contact are the objects that occupy their thinking. Even if they try to think of any other object, their minds go back and again to those objects. Manana [thinking] is a natural function of the mind and it is determined to a very great extent by certain conditions.⁽¹⁾ A farmer who is engaged in cultivating his land might be thinking of so many things, but frequently will revert to the thought: “Will it rain today?” The flow of his thinking is being obstructed by thoughts of paddy and rain, because it is with paddy and rain that he must keep busy.

And regarding preserving in memory, one interesting point to note is that it is the events to which we give importance that we will retain longer in our minds, longer in our smaraña [memories]. If, on the other hand, an event does not have as much impact on the mind and fails to evoke any interest, the mind will forget that the next moment. We forget by night-time what we ate in the morning, simply because we give it little importance. We might enjoy the food while eating, but immediately afterwards it becomes unimportant. Hence it is said that in order to improve your memory, nothing in the world should be slighted. Everything should be given equal value. Sama pluśíná sama mashakena sama nágena sama ebhistribhirlokaeh – “You should give the same importance to a white ant” (pluśína means “white ant” – in Hindi it is diimak, in Bihar it is danya, diinya) “and” – sama mashakena – “to a mosquito. And you should give that same importance” – sama nágena – “to an elephant and” – sama ebhistribhirlokaeh – “to the three worlds of heaven, earth and hell.” Then and only then will your power of memory awaken. Otherwise, if you go on making small differentiations, you will not be able to keep your balance of mind. As a result, your memory will not improve. Yogis tell us that if you want to improve your memory, the easiest method is to meditate upon a person whose memory is very sharp. This is the shortest route. Anyway, I have now presented before you all the functions of the mind.

Now, the functions of the mind are smaraña rákhá [preserving in memory] and manana [thinking, cogitation]. How does manana operate? Manana means that the mind will rush towards objects which are in agreement with your acquired samskáras [mental reactive momenta], that is, towards your samskárāja samiti. This rushing towards, this positive movement, is positive

manana. When, on the other hand, you see an object that is not in agreement with your mind, that is, that is not to your liking, your mind rushes away from that object. This is negative manana. Think of a gentleman whom you like. You will not see his faults, simply because you like him very much; and whenever you happen to meet him, your mind immediately runs towards him. Such things do happen, as I have seen. This is my own experience. Notwithstanding his vices and demerits, which I am aware of, I do not hesitate to welcome him: "How are you? Sit down. I haven't seen you for a long time!" I say all this, because there is an affinity between our propensities. You have the same experience, I presume. Now take the case of another person who is free from any faults, but is not in tune with your propensities. You will look down upon him as an unwanted nuisance. You are adversely disposed towards the man. This is negative manana. Such things do happen in everyone's life. Yes, this is thinking in the negative. This is how manana goes on.

Once you realize the truth, you may be on your guard so as not to overdo your expressions of liking or love for someone; and not to be antagonistic to a person not to your liking. In this way you can maintain your mental balance. If somebody speaks the slightest ill of a person you do not like, your natural inclination will be to seize upon the idea and exaggerate that out of proportion. On the other hand, you will be at pains to amplify, in hyperbolic terms, even some little praise of a person you like and love; and will hasten to add: "Well, this is not his only virtue, you know. He has so many other remarkable qualities, such as this one and this one." Such is human nature. Now, the functions of the mind – the two I have just mentioned, namely, manana and smaraña – are carried out with the help of the ten indriyas – the five motor organs and the five sensory organs.

Now, something in brief about the motor organs. It may happen that the poor fellow you dislike is saying something good. Yet those good words will not be appreciated by you. What is the nature of your hand? It is a motor organ. You may give someone a big slap. Your hand will easily rise and glide towards the face of someone whom you dislike. When, on the other hand, a man you like happens to talk nonsense, you will simply bear with that, with infinite patience.

Very often we speak of someone as having great patience. What a tolerant man he is! we say. How does that come about? Simply because the man is neutral by nature. So he does not focus on differences among different people's conduct. Therefore his mind remains cool. Actually, the fact that his mind remains cool does not mean that he is a good man. The reason for his calmness is this psychological reason. So those of you who are a little short-tempered or a little fussy about things – do not think that these are special faults of yours. I have explained to you the cause behind these things. If you want to rectify these things, then remember what I have told you. Then you will be able to do the right thing at the right time. Sometimes in practical life you have to display a little bit of anger, otherwise the equilibrium of the world will be disturbed. To a little boy you may have to say "I'm going to spank you" to get the results. But to an adult you will say "Listen, this is not good" – that will be enough. Doing this sort of thing is sometimes necessary in this world, and it does not mean that you do so because your mind is enslaved by your indriyas. Rather, some such things are necessary for the sake of an adjustment with the practical world.

So today I have told you only this much – that the mind rules over its kingdom with the help of its ten indriyas. The mind has ten agents.

3 February 1980, Calcutta

Footnotes

(1) But thinking can also be controlled to some extent, whereas the functioning of the sensory indriyas is determined entirely by external conditions. –Trans.

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 23

Discourses on Kṛṣṇa and the Gītā [a compilation]

Spiritual Lessons of the Gītā – 2

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Spiritual Lessons of the Gītā – 2

Blind Dhritarastra said: “Having assembled to fight a battle on the field of Dharmakṣetra (the physical body of human beings), Kurukṣetra (the material world around us), what did my men and the men of Pandu do? Tell me, O Sanjaya.” What does the word sañjaya mean here? It is the viveka [conscience]. The mind itself is blind. It has to take the help of the viveka to know what happened, what is happening, and what is to happen. Dhritarastra said, Samavetáh yuyutsavah, where yuyutsavah refers to the two belligerent parties; and samavetáh means “assembled together”.

You should know that the nature of the world is such that nowhere in it is there any permanence or freedom from struggle. There is always unrest and conflict. If anyone thinks that there should be peaceful coexistence, and that that is the greatest human treasure, they will be making a mistake. It is not the greatest human treasure, because it goes against jaeva dharma [the nature of living beings].

Himśáy yadi guṇa aparádh, kápuruśa tumi, sákśya tár
Devatá-daetye nitya virodh jñáti haye, kivá anye chár;
Himśá jiiver sahaja dharma, himśá-anne puśta prán,
Dhvañse ye biija káler kámya, vañshe táhái murtimán.

[If you consider himśá (violence) a crime, then you are a coward. Don't you see the constant struggle going on between gods and demons, and even between blood relations? Himśá is the instinctive nature of living beings; even their nourishment comes from food acquired through himśá. In the process of time, new life comes forth out of the ashes.]

Hence, non-struggle – the absence of struggle – is but another name for death. It has been my constant endeavour to arouse this spirit of struggle in you; I have never encouraged aversion towards struggle. Whenever two entities of opposite nature come face to face, both entities prepare themselves for a fight. And so that the other party will not get any hint of their inner preparedness, each party will preach the sweet words of peace. Both parties will declare: “I want peace.” Once a famous English parliamentarian said: “Preach the gospels of peace, but keep your powder dry.”

Vidyá and Avidyá⁽¹⁾ do not exist side by side. They fight. Fortune and misfortune do not exist together either. Even the different aspects of auspicious power are in conflict with one another. The Puranic goddess Lakśmī [goddess of wealth] and the goddess Sarasvatī [goddess of learning] are at daggers drawn. Lakśmī cannot remain where learning predominates; where, on the other hand, wealth predominates, learning runs away. Such is the fact. Kārtika is a lover of beauty; hence his [mount] is the peacock; the mouse of Gaṇeśa will not go near him. The mouse will live inside the big granaries of businessmen and feed on rice particles. Such is the law of the world. The owl of the goddess Lakśmī lives by sucking the bones of other beings. This owl of Lakśmī is a consummate meat-eater, you know, while in appearance so white! The meeting of two contradictory entities will always turn out like this – both go on preparing, while outwardly they preach sweet words of peace.

But dharma is a straightforward affair. Dharmasya sūksmā gatih kālasya kuṭilā gatih – “The path of dharma is subtle, while the path of time is devious.” What happens and how things happen is beyond people’s comprehension. One may be at the height of one’s glory today. But how and when they will be a fallen angel, sunk in the depths of total oblivion, nobody can guess. That is why it is said that kālasya kuṭilā gatih [“the movement of time is devious”]. But regarding dharma it is said: Dharmasya sūksmā gatih – “Dharma walks a straight and simple path, but a very subtle one.”

Yuddhārtham samavetāh māmakāh Pāṇḍavāśhcaeva – “Dhritarastra’s men and the men of Pandu are preparing for a war.” The preparation, however, goes on clandestinely. People will come to know of it only when it explodes, bursts out in public. It is like the dormant volcano in the lithosphere inside the earth, preparing itself for millions of years for its final explosion. People are not aware of it. Suddenly there is a tremor; a great continent turns into an ocean, and a great ocean becomes a desert as a sunken land rises from beneath the earth. So instead of taking recourse to hypocrisy and duplicity, it is always wise to frankly accept the highest truth. Therein lies the greatness of humanity.

What is the meaning of “accept the highest truth”? It means that I will follow the path of virtue and will not tolerate injustice. If the situation so demands, I will fight against injustice. This is sādhutā [honesty]. Secretly preparing for war, while preaching the gospels of peace in public, whatever else we may call this, has not the least trace of sādhutā and saralā [honesty and simplicity] in it. It is hypocrisy.

The other day I told you that the mind has ten indriyas as its assistants; and they are the ten blind forces running simultaneously in ten directions. Suppose you are driven by the greed instinct. Your conscience does not work then, nor is it bothered about what others may be thinking of

you. You might have sometimes seen a dinner guest eating eighty or even a hundred lucis,⁽²⁾ along with a lot of sandeshas and rasagollás.⁽³⁾ He never cares what others might be thinking of such a glutton. In fact he has lost his common sense. Similarly, whenever people act under the influence of any vṛtti [propensity], they lose their common sense. They then run around like mindless lunatics. These hundred blind propensities rushing in a hundred directions are but the agents of Dhritarastra. Mámakáh means “my party”. The hundred blind forces of Dhritarastra’s party are also called Dhritarastra’s hundred sons. In this body, on this kurukṣetra of the saṁsára [world] and dharmakṣetra of the physical body, there have assembled for a fight the hundred sons of Dhritarastra’s party – of mámakáh, “my party” – that is, Duryodhana, Duhshasana, etc. Dur [difficult] – yudh [fight against] + lyut = duryodhana – “one whom even a good man wants to subdue, but cannot.” That which we want to subdue, but fail to subdue – such propensities are called duryodhana. And if I want to control myself – “No, I will not be greedy any more – yet I lose control over my greed, I cannot control it” – this vṛtti is represented by Duhshasan, “that which I cannot bring under shásana [control]”. Such are the hundred vṛttis – which are the hundred agents of the mind.

Again, you see that the words pándava, pándu, pándá are all derived from the root verb paṇd. The verb paṇd means “[to attain] vedojjvalá buddhi [intelligence based on right knowledge]”, which is an acquired intelligence. Vedojjvalá buddhi means that intelligence which is based on samyak jiṇána [right knowledge]. In the scriptures right knowledge is called vijñána. These days vijñána is used synonymously with “science”; in old Sanskrit vijñána meant knowledge of the bhútas [fundamental factors]; but the literal meaning of vijñána is “special knowledge”, that is to say, “spiritual knowledge”. Vedojjvalá buddhi – buddhi [intelligence] based on vijñána, on right knowledge, on spiritual knowledge – is pándá. Some of you might know that in Orissa, there is a surname Paṇdá. Paṇdá means vedojjvalá jiṇána. Aham Brahmasmiiti buddhih – “That intelligence that teaches people, inspires people to feel, that they are one with Brahma” is pándá; and one who has such pándá is called a pándita.

Aham Brahmasmiiti buddhih támitah práptah pánditah [“One who has the sense, or intelligence, of knowing that ‘I am Brahma’ is a pándita”]. Simply writing Paṇdita before one’s name does not make one a pándita. It is only the one who possesses pándá who is really a pándita. And a person who is desirous of acquiring pándá is called pándeya (adding the suffix śneya to pándá). Both “Pándeya” and “Pándeji” are derived from pándá; these days, however, they have become mere surnames.

In the past it was a convention to add “Pándeya” only to the name of a person who had reached the highest spiritual knowledge. One who had memorized two of the Vedas was known as “Dvivedii”, which has been shortened today to “Dube” (while “Pándeya” has become “Pándé”). One who was an authority on three Vedas was “Trivedii”, today “Teoyáarii”. And one who had memorized all four Vedas was “Caturvedii”, in modern language “Caobe” – only a surname.

Paṇdá means vedojjvalá buddhi, the knowledge that “I am Brahma.” And paṇd plus uṇ becomes pándu. That is, that path along which a person becomes established in pándá – absolute knowledge – and permanently established in the sahasrára cakra; and along which one who gains the ability to raise oneself from the supreme negativity [to] the supreme positivity, the shambhúliṅga; is pándu.

10 February 1980, Calcutta

Footnotes

(1) Vidyá is the centripetal, or introversial, force; the aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle. Avidyá is the centrifugal, or extroversial, force; the aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. –Trans.

(2) In Hindi, puri – unleavened bread puffed by deep frying. –Trans.

(3) Sweets. –Trans.

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 24

Discourses on Kṛṣṇa and the Gītā [a compilation]

Spiritual Lessons of the Gītā – 3

Published in:

[Ánanda Vacanámrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Spiritual Lessons of the Gītā – 3

The men of the mind's party, and the men of the Pandava party, have assembled to fight a battle. Who are the men of the mind's party? And what mind do we mean? We mean the blind mind, the mind without judgement, without conscience. On the other side are the men of Pandu's party. The mind is drawing human beings towards crudeness, staticity. The hundred agents of the mind assist the mind in doing this – they are the hundred sons of Dhritarastra. And in the opposite camp, as I have already mentioned, moving ahead with the aspiration of attaining self-knowledge, are the men of Pandu's party: páṇḍu means “endeavouring to attain self-knowledge”. Avidyá is the force that pulls people down; on that side are the hundred sons of Dhritarastra, the blind one. On the other side is the Vidyá force that arouses the kulakuṇḍalinī shakti, the sleeping jīva shakti [microcosmic force] in humans, and pushes it upwards to the seat of Parama Puruṣa in the sahasrāra⁽¹⁾ – the abode of Kṛṣṇa, the Supreme Controller of all. Thus two ideas have met and synthesized within this human body, this dharmakṣetra, this kurukṣetra – this dharmakṣetra of the body and kurukṣetra of the world.

The kulakuṇḍalinī is the sleeping microcosmic force, which I have called the fundamental negativity; and the original source, Parama Puruṣa, out of which this microcosmic force springs is the fundamental positivity. Hence when this force wants to ascend, it has to move upwards along the path from the crude to the subtle. In just the same fashion, Avidyá, which moves along the path of the hundred agents of the mind – Dhritarastra's hundred sons – draws people from the subtle to the crude, and ultimately tries to reduce people to staticity, crudeness. Thus the two

forces are born enemies; born enemies means those who cannot exist together. For instance, humans and tigers, or snakes and mongooses, are born enemies. Hence the aspiration to ascend, the thinking that I will go up, will be united with Parama Puruśa and become completely lost in Him, forgetting my personal identity – this ambition to rise high can never be reconciled or balanced with the inclination to become crude.

Jánhá káma tánhá nahiin Ráma, jánhá Ráma tánhá nahiin káma;
Dono ekatra nahiin miile ravi-rajanii ek thama.

[When there is attachment to the mundane, Parama Puruśa is not there; where there is Parama Puruśa there cannot be attachment – these two things cannot go together, just as the sun and the night cannot go together in the same sky.]

Never can we have the sun and the night at the same time. At the sight of the sun approaching, the face of the night becomes pale, and we know that it is dawn. Similarly, when the night descends, the sun disappears. The two cannot exist together. Dono ekatra nahiin miile [“these two things cannot go together”] – in the same way, the psychic inclination based on Vidyá and the ideal of the highest good can never coexist with the psychic inclination based on Avidyá and crudeness and directed towards sense-pleasures. This is because of the basic difference between matter and consciousness. Persons whose vision is not clear enough to grasp the real perspective of things, speak of peaceful coexistence simply to win cheap applause. They are living in a fool’s hell. I won’t say a “fool’s paradise”, even though that is the familiar expression. They are living in a fool’s hell, because no such coexistence is possible. Darkness cannot coexist with the moon. Is talking about the impossible not a bid for cheap popularity? It is a form of hypocrisy.

Now, this fundamental negativity, the kulakuṇḍalinii, the sleeping microcosmic force, must move from crude to subtle, from matter to consciousness. In the process of movement from crude to subtle, it will have to seek out first the solid factor, then the liquid factor, then the luminous factor, then the aerial factor, then the ethereal factor. After these comes the mind, which itself has several stages. Passing gradually through all these stages, it finally reaches the átman and Paramátman [unit soul and Supreme Soul]. When the mind merges in Paramátman, we call that state nirvikalpa samádhi [indeterminate absorption]. When, however, the mind reaches Paramátman, but instead of merging in it merges in the Mind of Paramátman, we call that state savikalpa samádhi [determinate absorption]. Now, while rising upwards, the first step is the solid factor, where it rests. When, just after diikśá [initiation], the kulakuṇḍalinii begins to move, it rises to the kśítitattva. [We can then say] Devena saha; where deva means one’s abode, the ádi kśítitattva [primordial solid factor]. So [changing the order of the words] the name “Sahádeva” [youngest of the Pandava brothers] means the solid factor. The kulakuṇḍalinii continues to move upwards. What is above the solid factor? Apatattva. In which cakra? The svádhiśthána. What does apa mean? Liquid, kúlaṁ násti yasya – “that which has no kúla [limit]”. The universe exists within the vast liquid factor. That which has no limit is “Nakúla” [the liquid factor and name of the next-youngest Pandava brother]. What is above the nakúla? Tejastattva. Tejastattva means “universal energy”. The kulakuṇḍalinii rise there. “Arjuna” [the middle Pandava brother] means “energy, power”. What is above this? The vāyavīitattva [aerial factor], the anáhata cakra,⁽²⁾ also called pavana. What was Bhima [the next-oldest of the Pandava brothers]? Pavananandana [the child of pavana]. The pavanatattva, the vāyutattva. The

kulakuṇḍalinii rises still higher. Where does it go? To the ákáśhatattva, the ethereal factor. This represents a state midway between matter and consciousness, between mind and body, between abstract and matter. It is the [lowest] point in the abstract-matter scale, and the [highest] point in the matter-abstract scale. A little higher is the region of the mind, and a little lower the region of váyutattva, which comes under the category of matter.

When a person performs an action, crude or subtle, and moves towards crudeness or subtlety, where is that clash focused? In the ethereal factor. A little above is the realm of the mind, and a little below, the realm of matter. The battle is most pronounced in the ethereal factor because it occupies the middle point between mind above, and matter below.

That person alone can go upwards who keeps this point undisturbed; otherwise the person cannot go upwards. If there is the slightest disturbance the person may fall down. Hence yudhi + sthira (yudhi means “in war”). One who keeps oneself sthira [unaffected, unassailed] at the time of battle, who keeps one’s balance in battle, who is perfectly poised for upward motion during spiritual practice, and never loses one’s balance at the peak of the fighting, is yudhi + sthira = “Yudhiśthira” [the eldest Pandava brother].

These are [Pandu’s] five sons. Understood as the five fundamental factors, they are the five “sons” of pándu where pándu means “spiritual path” – that is, they are [stages in attaining] paṇḍá – Ahaṁ Brahmásmiiti buddhih, [“The realization ‘I am Brahma’”]. “I am the átmá, I am Parama Puruṣa” – to be established in this supreme realization. Through these five factors there advance on one side the Vidyá sádhakas, those of Pandu’s party, the men of the five Pandavas; while on the other side, in Dhritarastra’s party, are the hundred sons of blind Dhritarastra – Duryodhana, etc. This war has been going on since beginningless time. When in this struggle Pandu’s party is victorious, that should be understood as an indication that the sádhaka has been able to reach the ultimate goal of his or her individual self; and the one who has not yet attained that ideal, has still to fight the battle; and the Kaoravas are the winners many times every day, bringing victory to Dhritarastra. How did this supreme spiritual battle, corresponding to an individual’s life itself, which has gone on since eternity, is still going on, and will go on in human beings, progress through its various stages? The blind mind is asking Sanjaya, wisdom, the viveka [conscience], this question. Bho Saiṇjaya vada⁽³⁾ [“O Sanjaya, tell me”] Dharmakṣetre Kurukṣetre [“on the field of dharma, on the field of the universe”] yuddhártham [“for war”] samavetáh [“gathered”] mánakáh [“my people”] mamapakṣiyyáh [“my party”] tathá Paṇḍupakṣiyyáh [“and the Pandava party”] kim akurvata [“what are they doing?”]. “You tell me, I will listen.” This is the first shloka of the Gītá.

12 February 1980, Calcutta

Footnotes

(1) The uppermost psycho-spiritual centre, or plexus, in the body, located at the crown of the head. –Trans.

(2) Fourth psycho-spiritual centre, or plexus, in the body, located at the mid-point of the chest. – Trans.

(3) Having quoted this shloka as it appears in the Bhagavad Gītā in previous discourses (for example, “Spiritual Lessons of the Gītā – 3”), the author now proceeds to give a prose Sanskrit paraphrase. – Trans.

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 25

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Máyámetám Taranti Te” – 1

Published in:

[Ānanda Vacanāmṛtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Máyámetám Taranti Te” – 1

Yesterday we had occasion to discuss different meanings and interpretations of the term “Kṛṣṇa”. Let us now come back to our main subject. Yá Bhagavatá gītá sá Gītā – “The Gītā is that which has been said by Bhagaván” – this is what we explained [on previous days]. Now we will establish by logical reasoning that Kṛṣṇa Himself is that Bhagaván. Thus “that which has been said by Bhagaván” means “that which has been said by Kṛṣṇa”.

Parama Puruṣa, Puruṣottama, Kṛṣṇa – He is the controller of all. But whose duty is it to guide human beings along the right path? Brahmaeva gururekah náparah – “Brahma Himself is the guru.” As guru, it is among His duties to provide that guidance. Unless He gives the necessary guidance to living beings, and shows them the path of spiritual progress – only showing the path will not do, He will have to provide the necessary provisions for the journey and the necessary strength to their feet to march forward – nothing will be able to move. These things also come within His duties; and He has always faithfully executed His duties, and is still doing so, and will go on doing so.

Now, a human being is a small creature. In the context of the universe, a human being is but a very ordinary microcosm. How small even is the human mind! Enclosed within a small cranium, how much can it do? At times it may imagine itself to be very powerful, but in reality how insignificant that power is! Let someone not take food for two or three days, and his or her capacity to think will disappear. After continuous fasting for three days the thinking capacity will disappear. Or if a person happens to do a little hard work, that person will then say: “I am feeling dizzy, I can’t think; please don’t disturb me now.” Such is the capacity of a human being. However big and powerful one may think oneself to be, one is not in reality that big at all; at least not in one’s individual capacity.

Katáuku bal dhare e mánava,
Kata bal dhare vidhátá tár!

[How little power do humans possess; and how great a power is possessed by the Controller of their destiny!]

People realize this truth when they undertake a self-analysis – how big am I really, what are my capacities, how much can I achieve? You have read so many books, but do you stop to think how much you have retained? Not even one per cent do you remember, a very trifling amount. Such is the capacity of humans! Yet they go on with their tall talk. You may wonder, when people know full well how limited they are, how can they go on with their tall talk? That is for their self-satisfaction. They try to cover up their weaknesses in this way. This is the fact. Tall talk is a mechanism to cover up their weakness. The zamindari system is gone, but its honorific title “Roychowdhury” still gives people a little pleasure, thinking that others will realize that having such a surname, they must once have been big landlords. Such is the nature of human beings.

People have to move ahead. Parama Puruṣa is their guru. Why is Parama Puruṣa their guru? In the first place, let us consider the meaning of the word guru. Gu means darkness; ru means “that which dispels, drives away”. Hence guru means “one who dispels darkness”. How does he do that? The darkness in people is dispelled only when they attain parama jñāna, knowledge of the Supreme Entity, knowledge of Parama Brahma. Who knows the supreme secrets of the Supreme? Only the Supreme Entity Itself knows that. So whatever secret or private information the Supreme possesses – in a lighter vein we may say Its “trade secrets” – It alone knows. So It alone is the guru. Ānanda Sūtram⁽¹⁾ has this to say: Brahmaeva gururekah náparah [“Only Brahma is the guru, no one else”].

Gurur Brahmá Gurur Viśnú Gurur Devo Maheshvarah;
Gurureva Parama Brahma tasmae Shrii Gurave namah.

“That which appears in the role of the creator of the world is the Guru Himself. That which sustains the world, and remains with living beings in their pains and pleasures, and leads them ahead; and then withdraws them from the world at the proper time and places them on His lap; is that same Entity. And that which we have taken as the highest goal in life is that same Entity – Parama Brahma. To that Entity we do praṇāma.” The prefix pra, the root verb nam and the suffix ghañ make up praṇāma, which implies lowering oneself to the earth so as to make complete surrender of the whole being. “With simplicity I prostrate before you. Even if, while dealing with other beings and things, there remains in me temporarily a certain amount of crookedness, and I manoeuvre in different ways, and engage lawyers and attorneys and twist and change the facts – before You, O Parama Brahma, I am straight and simple.”

Such is the nature of human beings, who, as I have already told you, are so weak, so small! That indeed is true. A human being is like a drop in the vast ocean. But only so long as the drop thinks “I am merely a drop” is it really small. When it thinks “I am the great ocean,” it is no longer small but vast and great. Similarly, so long as living beings keep themselves separate from Brahma, so long as there is a feeling of differentiation and a sense of worldliness, they are small creatures no doubt. When, on the other hand, they assert, “Since my fervent prayer culminates in the Absolute Brahma, I am not small, nor can I be small. All these days I had made a mistake in thinking myself small. That mistake is no more now,” [then such realization actually comes.] When does such realization come? When this attachment for the small is removed. And to

remove that attachment is the work of Parama Brahma. How does Brahma do it? Shrii Kṛṣṇa himself said:

Daevii hyeśá guṇamayii mama Máya duratyayá;
Mámeva ye prapadyante Máyametaṁ taranti te.⁽²⁾

[This Máya of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Máya.]

This illusion, this spell of infatuation, is created by Máya. Máya is very powerful while living beings are extremely weak. No individual being with its own energy is able to fight against this Máya. One runs the risk of slipping at every step; one may break one's knee and fall down; the goal before one may become obscure; the cloud of worldly allurements may overcast one's sight – such is the power of Máya. But this remember also, that this Máya, aghāṇa ghaṇa pāṭiyasii Máya [“the dexterous hand of Máya that can even create things impossible to create”], is the Máya of Parama Brahma – Shaktih sá Shivasya shaktih [“Shakti (the Operative Principle) is the shakti (force) of Shiva”].

Whose, after all, is this Máya? It is mama Máya, “my Máya”. Even this Máya, this “insurmountable” aghāṇa ghaṇa pāṭiyasii Máya, humans can overcome. When and how can they overcome it? Only when they realize that “all my prayers, desires, love and aspirations centre round Parama Puruṣa; and Máya is nothing but the maidservant of Parama Puruṣa.” If anyone loves Parama Puruṣa, Parama Puruṣa's maidservant will pay sálám [obeisance] to that person. She will no longer try to deceive that person, nor to entrap that person in a web of illusion. So mámeva ye prapadyante – “whoever has taken shelter in me” – Máyametaṁ taranti te – “can easily go beyond this Máya.” Thus Parama Puruṣa is not only a guru, but helps in all ways. Because this Máya can be overcome with His help. So He is doing His duty.

He has explained in the Gītā the different stages of struggle through which people will have to progress. And that same Shrii Kṛṣṇa has instilled hope in all, has given confidence and faith to all. “O human beings, do not fear. While moving on the path you may get dusty. You may stumble; your clothing may get smeared with mud. Nevertheless your journey should not come to a halt. No break, no discontinuity, even temporary, should be allowed; you will have to move on, brushing off the dust as you move.” So if a person thinks, “I am a sinner, my past is dark. Is it really possible for me to be a great person, an honest person? And to come close to Parama Brahma?” the reply has come from Shrii Kṛṣṇa Himself: “No such doubts should ever enter the human mind, because humankind is Mine. You are Mine. You may be a sinner, but you are Mine. So you must not develop any inferiority complex in your mind.” He has said:

Api cet sudurácáro bhajate mámananyabhák;
So'pi pápavinirmuktah mucyate bhavabandhanát.

[If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).]

A person of evil deeds is called a durácárii in Sanskrit; and one whom other durácáriis condemn as a durácárii is called a sudurácárii. Shrii Kṛṣṇa has said: “If even any sudurácárii – a great sinner, a mahápatakii – worships me with single-minded devotion, that person may move ahead without fear or doubt.” Because so’pi pápavinirmuktah mucyate bhavabandhanát – “I will liberate that person from sin; I will liberate that person from all worldly bondages.” That person will attain the supreme stance, will reach Parama Puruṣa, will attain the supreme shelter of Puruṣottama. O human beings, rest assured, rest assured.

16 January 1980, Calcutta

Footnotes

(1) Shrii Shrii Ānandamūrti, Ānanda Sūtram, 1962. –Trans.

(2) Bhagavad Gītā. –Trans.

Published in:

[Ānanda Vacanāmrtam Part 17 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 26

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Máyámetám Taranti Te” - 2 / The Nectar Beyond Máya

Published in:

[Ānanda Vacanāmrtam Part 1](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 8 of the Ānanda Vacanāmrtam series.

“Máyámetám Taranti Te” - 2 / The Nectar Beyond Máya

Daevii hyeśa guṇamayii mama Máya duratyayá;
Mámeva ye prapadyante Máyaetám taranti te. (1)

[This Máya of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Máya.]

“This Daevii Máya [Lord’s Máya], Parámáyá [Operative Principle], paráshakti [creative force], is triple-attributive. It is difficult to surmount it.” It is a fact, but [whose] is this Máya? “This Máya is Mine,” that is, it is the Máya of Parama Puruṣa. This Máya is completely under Him; She cannot do anything without His wish. It is also said in Ānanda Sūtram: (2) Shaktih Sá Shivasya Shaktih [“Shakti (the Operative Principle) is the shakti (force) of Shiva (Consciousness)”]. Shakti [the Operative Principle] is not an independent entity. It is dependent on Him.

Máyá operated by Parama Puruśa is alone bhavaságara [the Cosmic ocean or Cosmic Cycle]. Since it is the Máya of Parama Puruśa, therefore “they alone who merge themselves in Him, take shelter in Him, can cross this Máya.”

Human beings fear this Máya, but why should a sádharma [spiritual aspirant]? Sádharma never fear Máya, because they love Parama Puruśa. If Parama Puruśa is the controller of this Máya, and if sádharma have love for Him, why should they fear it? Hence, a jñānī⁽³⁾ may fear Máya, but not a devotee.

A jñānī and a devotee both reach a mango grove. The jñānī will count the number of trees, but the devotee will pluck a ripe mango and eat it. The former will hold lengthy discussions on [whey], but the latter will eat up the cream. The jñānī will repent, but the devotees will get real bliss. Devotees always act wisely. The jñānī tax their brains with different problems of logic of the scriptures, whereas the devotees eat butter churned from the scriptures.

Devotees will come under the shelter of Parama Puruśa. Parama Puruśa is a ship, nay, a very big ship. Getting on it, devotees will sit and cross the Cosmic Cycle comfortably.

12 August 1978, Patna

Footnotes

(1) Bhagavad Gītā. –Trans.

(2) Shrii Shrii Ānandamūrti, Ānanda Sūtram, 1962. –Trans.

(3) A sádharma who follows the path of knowledge or discrimination. –Trans.

Published in:

[Ānanda Vacanāmrtam Part 1](#)

[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

Chapter 27

Discourses on Kṛśṇa and the Gītā [a compilation]

Svadharmā and Paradharmā – 1

Published in:

[Ānanda Vacanāmrtam Part 1](#)

[Discourses on Kṛśṇa and the Gītā \[a compilation\]](#)

Notes:

This is Discourse 20 of the Ānanda Vacanāmrtam series.

Svadharmā and Paradharmā – 1

In this manifested universe there are animate beings and inanimate things. There is a dharma for all creatures. Jāeva dharma [the dharma of living beings] is for all creatures. But man’s dharma is

Bhágavata dharma. And Bhágavata dharma implies vistára (psychic expansion), rasa (devotion) and sevá (service.) Follow your svadharma [humans' "own dharma"], which is Bhágavata [divine] dharma.

People love God knowingly or unknowingly. Everyone has an inclination towards spirituality. Hindu Dharma, Muslim Dharma, or Christian Dharma is not the svadharma of man. The svadharma of man is Bhágavata dharma. The sentient, mutative and static forces do not remain in Bhágavata dharma, which is beyond the guñas [sentient, mutative and static forces].

These three guñas are like three thieves who lived in a jungle. They once met a gentleman who had lost his way and strayed into the jungle. One thief bound up this gentleman. "Who are you?" asked the gentleman. "I am tamoguña," replied the thief. The second man accosted the gentleman and found him writhing in pain. He untied his bonds. The gentleman asked him who he was. He said he was rajoguña. The third thief [sattvaguña] met the gentleman and was moved by his plight. "If you go in that direction, you will reach the city, the city of light, of Bhágavata dharma. We are thieves and cannot go to the city of light, of Bhágavata dharma."

Follow your svadharma. Even if it is difficult to follow your svadharma and easy to follow paradharma [dharma of other beings], you must not leave your svadharma, Bhágavata dharma. Those who follow paradharma move towards crudity. If you wish to save yourself from sorrow, follow Bhágavata dharma.

23 August 1978 morning, Patna

Published in:

[Ánanda Vacanámrtam Part 1](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 28

Discourses on Kṛṣṇa and the Gītā [a compilation]

Svadharma and Paradharma – 2

Published in:

[Ánanda Vacanámrtam Part 16 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Svadharma and Paradharma – 2

In the Gītā it says:

Shreyán svadharmo viguṇah paradharmát svanuśthitát;
Svadharme nidhanam shreyah paradharmo bhayāvahah.

[It is better to follow one's own human dharma, even if it lacks in some qualities, than to follow the dharmas of other beings. It is better to die as a human being than to live as an animal.]

What exactly is meant by svadharma? Since the Gītā speaks of it, it must have a special meaning. The term is highly significant because it has been said regarding the Gītā, Yá

Bhagavatá giitá sá Giitá – that is, “Whatever has been sung or said by Bhagaván Shrii Kṛṣṇa Himself is considered as the Giitá.”

Svadharmā means “one’s own dharma”. But what exactly does the term dharma mean? Dharma is derived from the root verb *dhr* plus *man*. It means “that which provides support to the inner qualities, the intrinsic traits”. In other words, that which provides support to the essential qualities and the specific traits of an entity is dharma. Every object in this manifest world has its own dharma. For instance, water has its own dharma; fire has its own dharma; oxygen and nitrogen also have their own respective dharmas. And it is by virtue of their dharmas that different objects can be distinguished from one another.

If an object loses its capacity to burn, it can no longer be called fire. Similarly, if the thirst-quenching property is absent in an object, it is not water. Each elemental object carries its own identity through its dharma. We can recognize and identify an object with the help of its qualities and external traits. Thus svadharmā means one’s essential nature, own traits.

It has been said in connection with the explanation of dharma: *Dhriyate dharma ityāhuh sa devah Paramah Prabhuh* – “Whatever maintains its hold over other entities and sustains the existential structure of those entities is called dharma. This dharma is the highest goal of all living beings.” So under no circumstances should one’s own dharma be discarded. Wherever the question of dharma is concerned, no compromise should be made with anything that goes against dharma. To move ahead with undaunted spirit to the final destination, the Supreme Goal, is human dharma.

As stated earlier, each and every being of the universe has its own dharma. Even trees and creepers have their own dharmas. The dharma of trees and creepers is to seek certain goals, that is, to collect nourishment, to develop physically, to multiply through seeds and saplings, and then to get lost in the abyss of darkness so as to be born again. The life of animals is similar; the only difference is that animals are a little more developed than trees and creepers. They have one additional quality or trait, and that additional quality is the ability to move from one place to another. Plants cannot make such movements. So plants and animals have some common qualities, but animals have an extra quality, that they can move. That is why animals are said to be movable, while trees and plants are immovable.

What is meant by the dharma of human beings? One dharma of humans is *jaeva dharma* [the dharma of living beings], which plants, animals and humans, all three, all have in common. As animals, humans also have another quality, namely their movement from one place to another. This quality is also one of their traits. It is a dharma that they share with [animals]; but the dharma that human beings have in addition to this is their *Bhāgavata dharma*. The life of animals and plants is wholly given to their senses. They have nothing beyond their physical needs and comforts. But some human beings are conscious of having one more dharma – *Bhāgavata dharma*. The basic idea or controlling idea of human beings’ *Bhāgavata dharma* is that they will move ceaselessly and uncompromisingly towards the highest ideal, towards *Parama Puruṣa*.

Humans' future is always bright. Never is it clouded with darkness. Because human beings' guide is the most radiant and most brilliant Entity in the universe, and the final goal of their life's journey.

The Supreme Being, the most effulgent Entity, is always present before you. Hence the future of anyone, whether sinful or virtuous, is always bright. One's future can never be bleak. Hence people should continue to move without pause towards Parama Puruśa, maintaining a little adjustment with the jaeva dharma or animal dharma in them – this is human dharma. People have a physical life and also a mental life, but their speciality is their tireless movement towards Parama Puruśa. That is exactly what the Gītā wants to convey by saying that Bhāgavata dharma is the svadharma of human beings.

In the Gītā it has been said, Shreyān svadharma viguṇah, meaning that “one's own dharma [is right] even if it is lacking in some guṇas [qualities].” The word guṇa means a binding rope. In fact the individual qualities or attributes that all beings possess are their binding characteristics. Every entity, animate or inanimate, possesses certain characteristic qualities. Parama Puruśa is the original source of all these qualities. But He Himself is guṇātiita [beyond all qualities]. There is no power that can bind Him in the bondages of guṇas.

Prabhumiishamaniishamasheśaguṇām guṇahiinamaheshagaṇābharaṇam – “O Lord, You are the Supreme Lord of all beings, the final controller of all manifestations and creations. But there is no being that can control your movement or course of action. Your capabilities are infinite, but if anyone tries to count those infinite qualities, they will never finish counting. You are greater than the great, higher than the high, and still more powerful than the most powerful. No one can plumb the depth of Your being. Your personality is boundless and unfathomable. Your countless qualities defy all measurement.” That is why He is said to possess infinite qualities. “So there is no other alternative but to call You quality-less.”

The poet Padmadanta, when asked to write a eulogy on Parama Puruśa, wrote:

Asitagirisamaṁ syāt kajjalaṁ sindhupātre surataruvarashākhā lekhanii patramurvii;

Likhati yadi grhiitvá Sārada sarvakālaṁ tathāpi tava guṇānāmiisha páraṁ na yāti.

In order to write anything, paper, pen and ink are essential. Moreover, a competent writer is also needed. These days, many people use fountain pens, but in just the recent past, ink tablets were available in the market. These tablets were dissolved in water to produce ink. “To enumerate the qualities of Parama Puruśa, an ink tablet the size of the Himalayas will be needed. No tablet smaller than the Himalayas will do. Not only that. For writing you need an ink-pot to contain the liquid ink. Now, even if the vast ocean be the ink-pot, it will never be possible to enumerate the infinite qualities of Parama Puruśa. The next thing you need is a pen...” Surataruvarashākhā lekhanii – that is, “only the trunk of the Párijāta tree in the Nandan Kānan of Indra, the king of the gods, will serve as a pen.” “And lastly, only the entire lithosphere of the earth can serve as paper.” But who will write, after all? Who will do the job of writing? Likhati yadi Sārada sarvakālaṁ – “if the mythological goddess of learning, Sarasvatii, starts writing and goes on

ceaselessly” – tathápi tava guńánámiisha páram na yáti – “even if all these things are done, the qualities of Parama Puruśa can never be fully described.”

Bhágavata dharma is the dharma of human beings – the human svadharma. I would not call either Hindu Dharma or Islamic Dharma or Christian Dharma real dharma, but only reflections of dharma. Dharma is one for all human beings, and that dharma is mánava dharma.

Bhágavata Dharma

The word bhaga plus the suffix matup gives us bhagavata; and the first person singular form of bhagavata is bhagaván. What does the word bhaga mean?

Aeshvaryaiṇca samagraiṇca viiryaiṇca yashasah shriyah;
Jiṇána vaerágyayoshca tu śańńám bhaga iti smrtam.

[Bhaga is a collection of six attributes: aeshvarya, viirya, yasha, shríi, jiṇána and vaerágya.]

The word bhaga implies six divine powers or abilities, or a collection of six kinds of Tantric powers or manifestations.

The first one is aeshvarya. This aeshvarya in turn includes eight occult powers – animá, laghimá, mahimá, prápti, prákámya, iishitva, vashitva and antaryámitva. Thus aeshvarya is an occult power acquired through sádhaná. Through regular practice of sádhaná, these eight powers can be attained. The being who possesses these eight powers is called Iishvara. In other words, Iishvara means the lord of these eight sádhaná-acquired powers.

Together with aeshvarya comes commanding authority, viirya. An impressive personality is necessary in order to perform benevolent deeds. This is the second bhaga.

Then comes yashah (fame) which is of two types, positive and negative, yasha and apayasha. The virtuous people sided with Kṛśńa, while the evil ones joined hands with Kansa. That is, society became polarized at that time. Some people ardently sang His praises, while others became His fierce antagonists.

Next comes shríi. The real meaning of shríi is “charm” or “fascination”. In other words, one will possess irresistible attractive charm. The word shríi, however, has other connotations also. It is a combination of three letters – sha, ra, ii. Sha represents rajoguńa; ra is the acoustic root of energy. A person who possesses this ra, that is, who is vigorously active; and who at the same time is under the dynamic influence of rajoguńa [i.e., possesses sha]; is sha + ra = shra which, when ii is added to it, becomes shríi in feminine form. One of the charms of life is this shríi. That is why since ancient days, the practice of using the word shríi before one’s name has been a custom in India.

Then comes jiṇána. The word jiṇána is derived from the root verb jiṇá plus the suffix anaí. The subjectivization of external objectivity is called jiṇána. The world of objectivity is external only to the microcosmic mind; to the Macrocosmic Mind there is no external world. Because

whatever exists, exists within His mind. Hence for Parama Puruśa everything is but His own Self. But for the microcosmic mind, this subjectivo-objectivated mind is transformed into subjectivized mind, and in a subsequent stage the subjectivized mind becomes subjectivity. And in the final stage, this very subjective mind becomes merged in Parama Puruśa and becomes one with Him. This is called jñānakriyā [cognitive activity]. Jñāna is the fifth bhaga.

The sixth is vaerágya. Vi – rañj + ghaiṇ = virága; and vaerágya is derived from virága. The root verb rañj means “to colour” something. When a person is not affected or swayed by the colour of any object whatsoever of the world, that person is said to have attained vaerágya. He or she moves among various colours, yet no colour of any object can spread its influence over the person’s mind. This is vaerágya.

This world, the creation of Parama Puruśa, is full of colourful variegation. But He Himself is a colourless Entity.

Śa eko’varño bahudhāshaktiyogād varñānanekān nihitārtho dadhāti;
Vi caeti cānte vishvamādao sa Devah sa no buddhyā shubhayā saṁyunaktu.

[The Entity who is one and without a second, and one without any colours; who has created the colourful quinelemental world for reasons unknown with the help of His many powers; in whom this entire universe dissolves; is no other than Parama Puruśa. Let that Entity guide our intellect along the path of supreme righteousness.]

So vaerágya is the sixth bhaga, The collection of these six attributes is called bhaga; and one who possesses bhaga is bhagaván. The word bhagaván is the first person singular form of bhagavata.

Hence it is evident that Bhágavata dharma is really mánava dharma [human dharma]. For each human being this is his or her svadharma [individual dharma]. Shreyán svadharmo viguṇah – “Even if one’s svadharma is viguṇah – even if one’s svadharma is without qualities – it is beneficial.” You know that svadharma is in fact quality-less, because Bhágavata dharma is outside the jurisdiction of qualities. Hence svadharma must also necessarily be without qualities.

The word viguṇa can be interpreted in two ways: (1) “that which remains after qualities have been removed”, that is, “something that has become quality-less”; or (2) (where viguṇa means a special guṇa) “any object that possesses a special guṇa [quality]”. Another such word is vilakśana, which can mean either “one whose mark of identity is no longer present” or “one having a special mark of identity”.

So far we have been speaking about svadharma. Now comes the question of paradharma, the dharma of other beings. Paradharma means the dharma of trees and plants, of animals – but not at all the dharma of human beings. The shloka [couplet] from the Gītā says that paradharma, however pleasant or comfortable, is not beneficial at all. Rather, svadharme nidhanaṁ shreyah – “even if you meet death following your own dharma, Bhágavata dharma, that will be more beneficial.” Human beings must live like human beings and human beings must die like human beings – not like undeveloped entities such as plants and animals. In no way should people

surrender at the altar of animal dharma or plant dharma, but should stick to mánava dharma, to Bhágavata dharma, even if that results in death. This is the essence of the shloka.

28 November 1979 morning, Pune

Published in:

[Ánanda Vacanámrtam Part 16 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 29

Discourses on Kṛṣṇa and the Gītā [a compilation]

Svadharmā and Paradharmā – 3

Published in:

[Ánanda Vacanámrtam Part 27 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Svadharmā and Paradharmā – 3

You should bear in mind that Śrī Kṛṣṇa said something very valuable about devotees, sādhanas [spiritual aspirants], and those who dearly love Parama Puruṣa. That is what I will discuss today. Bhagavān Śrī Kṛṣṇa said:

Shreyān svadharmo viguṇaḥ paradharmāt svanuśthitāt;
Svadharme nidhanaṁ shreyah paradharmo bhayāvahah.

[It is better to follow one's own human dharma, even if it lacks in some qualities, than to follow the dharmas of other beings. It is better to die as a human being than to live as an animal.]

Svadharmā [humans' "own dharma"] is the most precious of all objects. Even if the adoption of paradharmā [dharma of other beings] brings pleasure, even if it is simple and easy to follow, even then human beings should stick firmly to their own svadharmā. A question may, however, be raised here. What exactly is the nature of this svadharmā?

Every object has its own properties, own specific attributes. Oxygen, for instance, has its own property, own specific attribute. Nitrogen also has its own property and distinctive characteristics. This specific distinctive property, in fact, is what distinguishes one object from another.

If the colour of milk is not white, nobody will accept it as milk; if water does not quench the thirst of a living being, no one will not accept it as water. Similarly, if fire does not have the capacity to burn, no one will call it fire. In fact, the identity of an object can be determined by the essential attribute of that object.

In the same way, humans have their own svadharmā; and it is because of this svadharmā that they are different from other living beings – just as oxygen, because of its svadharmā, is different from nitrogen and hydrogen. Humans are basically animals, just as dogs and goats are. But the specific attribute that makes humans what they are, by virtue of which they are distinguished

from other animals, is mánava [human] dharma, their own dharma. And what is the real significance of their own dharma, their svadharma? It is the aspiration to realize Parama Puruśa.

Animal life is completely materialistic. Eating indiscriminately, surviving and dying – this is pashu dharma [animal dharma]. Humans, however, are not like that, nor is their life like that. Food and clothing, life and death, are but secondary to them. Food-gathering is the main preoccupation of an animal. Give a kick to a cat, and you will see, it comes back in five minutes, hoping for some fish, because eating is the main thing in its life. To eat, live and somehow survive is the goal of life for sub-human beings. But for human beings the main jīvanavṛtti [driving force in life] is to worship Parama Puruśa, to love Him with their entire being.

In order to worship Parama Puruśa, human beings need body, mind and soul. To pursue their sādhanā, people have to live, and in order to live, they have to strive for food, clothing and shelter. But provision of food, clothing and shelter are not their main concern. These things are no doubt necessary to keep themselves fit for sādhanā; people have to make necessary arrangements for these things; but surely these things are not the end. Whenever someone forgets this, a downfall sets in in that person's life, because thereby that person has set his or her foot on the path of paradharma, discarding their own svadharma. They deviate from their own mánava dharma. So it is evident that humans' svadharma is to practise this Bhágavata dharma, this mánava dharma. (Here the term dharma does not mean "religion". It means guṇadharmā, or "property", it means svabhāva dharma [the characteristics of one's own nature].)

Bhagaván Śrī Kṛṣṇa has said that even if adherence to svadharma brings about pain and suffering, or even leads to one's death, one should remain firm in one's svadharma. "If death comes while following svadharma, let it come, but I will never deviate from the human ideal, from mánava dharma." This thought has been perfectly expressed here – Svadharmaṁ nidhanam śhreyah paradharmaṁ bhayāvahah ["It is better to die as a human being than to live as an animal"].

If someone has to die for their devotion to svadharma, at least they will die like a human being, not like an animal. The person will welcome that death rather than compromise with sin and vice. Therefore keep in mind that those who are genuine devotees, sādhakas of high order, loved by Parama Puruśa and closely bound to Parama Puruśa in love and affection, will never compromise with sin and vice. They will cling to their ideal totally, throughout their lives. To offer only a small part of themselves, retaining the major part, a sādhaka will never do. Never will a beloved devotee of Parama Puruśa perform such a sinful act.

Paradharmaṁ bhayāvahah – "That which is not the recognized Bhágavata dharma or mánava dharma, that which is basically pashu dharma [animal dharma], is certainly a dreadful and dangerous path." Because not only does it bring about the downfall of the individual concerned; that person's evil example will bring harm to others as well; certainly the person's example will be bad. Deviation from mánava dharma is not merely an ordinary pátaka [sin] or an atipátaka [major sin], but clearly a mahápátaka [great sin], because others will also be induced to perform such evil deeds.

Every object moves ahead at its own speed. But in the course of time, owing to inner conflict, its speed is slowly retarded, and at some point comes to a complete halt. In order to accelerate it

again, some force will have to be applied. Without such a force, nothing can be achieved. It is possible that it will cause temporary pain to the concerned being, or that there may be some temporary misunderstanding, yet the force will have to be applied. As I have already said, that force cannot be a simple blow with a small hammer; a hard blow will have to be struck with a big hammer. Certainly to strike such a blow is the duty of everyone. Whenever one observes that the speed of movement of society has slackened, one must strike it a blow from behind. Anyone who deals such a blow is a sadvipra – an honourable member of society, a revered guide. And when in later ages, the forward movement of the sadvipras also becomes arrested, and the speed of progress slows down, Parama Puruśa Himself will have to descend to the earth in order to inspire the sadvipras; to marshal their energy and to accelerate their progress. And to accomplish this task, the application of force becomes inevitable. That is why Bhagaván Shrī Kṛṣṇa has said:

Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmaśya tadātmānaṁ sṛjāmyāham.

“When dharma declines and the speed of progress becomes slowed, Parama Puruśa descends to earth in the form of Tāraka Brahma.”

The more that society will be well-knit, and that people will be deeply involved in spiritual practices, and that the number of members of the hariparimaṇḍala [circle of the Lord’s ardent devotees] will increase, the stronger society will be. This can be achieved by sadvipras only, because it is for them that Parama Puruśa descends to the earth. Parama Puruśa is the constant companion of sadvipras under all circumstances. Devotees know that Parama Puruśa is permanently residing in the temples of their hearts.

What then will sādhakas do? What steps will they take to maintain the health of the society, to establish dharma, to maintain the speed of social progress? It may be said here that there is just one step to be taken, and that is a very simple and easy one. In the Gītā it has been said: Sarvadharmān parityajya Māmekaṁ śaraṇaṁ vraja [“Set aside all other dharmas and take shelter in Me alone”].

One basic element of human beings is their own prāṇa dharma.⁽¹⁾ Some people have one such quality, some two, and some twenty or twenty-five. Fire possesses not only its essential quality, the power to burn, it has some other qualities as well, such as keeping the environment clean, etc. All these are the dharma of fire. A human too has certain upadharma [secondary properties or characteristics], as for instance his or her particular style of eating, particular style of laughing, style of bathing, etc. All these come within the category of upadharma. Humans bathe regularly – not that they bathe on one particular day of the week; they bathe daily. All these are the especial qualities of human beings. It is in reference to these secondary properties that it has been said Sarvadharmān parityajya Māmekaṁ śaraṇaṁ vraja. In other words, whatever other qualities and properties humans may have should all be considered secondary properties. That is, take your bath, eat your food, go on with your daily work, but remember that these are not your main vṛtti [propensity]; do not take these to be your main propensity, but secondary propensities. Learn to follow only one thing as your main vṛtti, your primary dharma, and that is Māmekaṁ śaraṇaṁ vraja – “accept only Me as your refuge.”

Mámekam sharañam vraja – “take refuge in Me alone.” Why this advice? The reason is simple. It is not possible to put one foot in one boat and the other foot in another boat and to sail in that way. If you try to do that, you will end up in the water, and perish. Worship the non-dual Parama Puruṣa with a single name. “Just as you move towards the shelter of Parama Puruṣa, I say from My side: Ahaṁ tvām sarvapāpēbhyo mokṣayiṣyāmi mā shucah.”⁽²⁾ Be you a sinner, lowly, fallen, a filthy mole, or even a worm from hell – whatever you may be – I assure you that I will always be with you. From your side you do your duty – take shelter in Me – and from My side I assure you of your liberation.” Ahaṁ tvām sarvapāpēbhyo mokṣayiṣyāmi mā shucah.

Human beings want to do many great things in life. But their individual abilities are extremely limited; they are tightly bound by human imperfection. They want to do many things but cannot. Because between microcosm and Parama Puruṣa is the world of Māyā, the spell of Māyā, the serpentine noose of Māyā. Humans are totally powerless before it. What then is the suggestion of Parama Puruṣa? He asserts – human beings have no reason to lose their nerve on that account. It is indeed true that if they want to fight on the basis of their own individual efforts against the mighty Mahāmāyā, they will not be able to, because they are very weak and Mahāmāyā is terribly powerful. But the Lord has assured his devotees: “You are my devotees; do not worry; the burden of a devotee is borne by the Lord Himself.” Daevii hyesā guṇamayii mama Māyā duratyayā – “This very Mahāmāyā, so powerful so frightening, so dangerous, is in fact My own Māyā, a power under My control. Had it been a power in others’ hands, it would have been a matter of grave concern. But since it is a power under My control, and you have taken refuge in Me, whom should you be afraid of? This divine Māyā is My own Māyā, and you are My dear devotee. So why should you be afraid of this Māyā, why should you be unnerved?” But this Māyā, to be sure, is a power invincible and insurmountable. The gulf that exists between the jīva [individual being] on the one hand, and Shiva [Supreme Consciousness] on the other hand – the world of Māyā – is indeed almost impossible for any individual being to cross over with his or her own power. Here duratyayā means “insurmountable”. Mámeva ye prapadyante – “whoever takes shelter in Me” – Māyāmetām taranti te – “can cross over this Māyā; I will take that person by the hand across the world of Māyā, I will take that person beyond the realm of darkness. So let there be Māyā or no Māyā, you need not lose heart. I am with you; you are sure to have a place on My own lap.”

So bear in mind that the genuine devotee has, under no circumstances, reason to be disheartened or unnerved. Live in the world with absolute peace of mind, and go on doing your duty; continue with your sādhanā and bhajanas for your own liberation. Parama Puruṣa certainly assures you of the supreme attainment.

23 January 1971 morning, Patna

Footnotes

(1) See also “Prāṇa Dharma” in A Few Problems Solved Part 6 or Prout in a Nutshell Part 6 or Ananda Marga Philosophy in a Nutshell Part 4. –Trans.

(2) “I will save you from all sin, have no fear about that.” (Bhagavad Gītā) –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 27 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 30

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Better to Die . . .” – 1 / It Is Better to Die While Following Bhāgavata
Dharma

Published in:

[Ānanda Vacanāmṛtam Part 4](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Better to Die . . .” – 1 / It Is Better to Die While Following Bhāgavata Dharma

In the Gītā there is a shloka [couplet]:

Shreyān svadharma viguṇah paradharmāt svanuśthitāt;
Svadharme nidhanaṁ shreyah paradharmo bhayāvahah.

[It is better to follow one’s own human dharma, even if it lacks in some qualities, than to follow the dharmas of other beings. It is better to die as a human being than to live as an animal.]

What is the meaning of this shloka? If one’s dharma is difficult to follow and others’ dharma is seemingly very easy to follow, it is still preferable to die while following one’s own dharma. Any other dharma may be very dangerous. Many people wrongly interpret “dharma” as being Hindu Dharma, Vaishnavite Dharma, Shaivite Dharma, etc. But actually “dharma” means mānava dharma [“human dharma”].

[The root] meaning of dharma is “characteristics”. We can divide the created world into three: plant kingdom, animal kingdom and human kingdom. There are many similarities between the plant and animal kingdoms, as indeed there are many dissimilarities. The main difference between them is that the animal world is mobile – animals can move from place to place – whereas the plant world is immobile. There are certain plants which are more developed in intelligence than the most undeveloped animal species, but as they cannot move from place to place they are included in the plant kingdom. So the main difference is that animals can move whereas plants cannot. All plants are not equally intelligent and neither are all animals. Furthermore, some animal species are even more developed than the most undeveloped human beings.

So what is the difference between animals and human beings? The main difference is that human beings follow Bhāgavata dharma, whereas animals do not. Some people say that the human being is a rational animal. But if we call a human being a “rational animal”, then we could call an animal a “moving plant”. But a plant cannot move; that is its basic imperfection. If an animal could be called a moving plant, then humans could be described as rational moving plants! But they are neither plants nor animals – they are a different kind of being.

In Farsi [Persian], *ján* means “life”, and the word *ján* plus the suffix *var* [“having”], resulting in *jánvar* or *jánoyár*, means [“animal”,] a form of life that is body-centred. Living entities in general are termed *jándár*. Humans, animals and plants are all *jándár*, but humans are not *jánoyár*.

Humans, animals and plants all share some characteristics, all have some common properties. And there are some characteristics that humans share with animals but not with plants, and some special characteristics that humans alone have, not animals or plants. Those special characteristics, special qualities, distinguish human beings from animals and plants. Without them, humans would be like animals. And if furthermore human beings stop moving, if they sit immobile, if they stop walking even though they have the capacity to walk, they are as good as plants. A person who does not want to work, who wants to sit silently, cannot be called a human. We will not call him “Mr. Human” or “Mr. Animal”, we will call him simply “Mr. Plant”. And those people who do not follow their human characteristics, their Bhágavata dharma, will be called “Mr. Animal”. Thakur [Saint] Narottama Das once said:

Krśńa bhajibár tare sańsáre áinu,
Miche Máyáy baddha haye vrkśasama hainu.

[I came to the world to worship Lord Krśńa, but I have become bound by illusion and become like a tree.]

In other words, a person has been transformed into a plant. One who follows human dharma is a human in the true sense of the term, otherwise how can the use of the term be justified? If there are no longer any zamindaries [landowners], why use the surname “Roychowdhury” [formerly the surname of the landowner caste]? Human dharma is Bhágavata [divine] dharma.

Bhágavata dharma has three features: *vistára*, *rasa* and *sevá*.

Vistára [expansion]: Human beings seek psychic expansion. Not wishing to be confined in one place, they seek expansion on all sides. The inner urge for expansion is an innate characteristic common to humans and persists until the body is destroyed. Those who do not try to expand, however, or those who block the path of expansion of others by imposing various dogmas and isms, are certainly committing a sin. Also, those who do not try to expand their inherent qualities are as good as animals. We shall not suppress anyone, nor indeed shall we block anyone’s path of expansion. Rather, we shall give encouragement to those people who do not make sincere efforts for their expansion. We shall never seal the path of progress. This is *vistára*.

Rasa: *Rasa* means “flow”. An unbroken Cosmic flow is in extensive motion in this universe. This flow has created the universe and maintains it. Behind every action there is mobility: everything is on the move, everything has speed, nothing can remain static. Regarding Parama Puruśa it has been said: *Raso vae sah* – “He is the embodiment of *rasa*,” He is a universal flow. Humans are the most developed of His progeny, so it is natural that there should be a flow in them as well. That’s why it is said: “Human existence is an ideological flow.” So the old concept of the human as a rational animal degrades human dignity. Human beings have certain characteristics in common with plants and animals – they eat, sleep, etc. – but that does not mean

they are plants or animals. Elephants and ants eat and sleep, but does that mean that they are the same thing? Of course not.

Sevá [service]: Human beings have the inherent quality of serving others. The inner spirit of a commercial transaction is “Give me something and take something in return.” “Give me one rupee and take goods worth one rupee.” This give-and-take is mutual. Service, however, is unilateral. That is, I give everything to Parama Puruśa and wish for nothing in return. I only want to merge in Parama Puruśa, the most valuable treasure in the universe, and so I give away the most valuable thing of mine – my very existence. The most precious things have to be given in exchange for the most precious things. So, “I will give everything to Him, keeping only a little for myself.” But why should I keep even a little for myself? Because I wish to see something, wish to hear something, wish to obtain something. But if I do not pay the full price, I will not get the precious object.

Vistára, rasa and sevá are parts of mánava dharma, or Bhágavata dharma, and in this Bhágavata dharma lies the excellence of humanity. It is the supreme dharma for humans. That’s why it has been said that it is better to follow one’s own human dharma than the dharma of other beings. So even if svadharma is viguńa, that is, that is, even if this mánava dharma is fraught with merits and demerits, with bliss and pain, humans should persist with this dharma alone to maintain their true identity.

Paradharma, the dharma of animals and plants, can be easily followed. A tree remains fixed in one place, an animal just roams around in search of food. They perform only a few actions such as eating and sleeping. A human being who behaves like an animal goes against the very spirit of expansion, and is no better than an animal. A person who is afraid of work, who does not even like to move, following the principle of Pi-pu-phi-shu,⁽¹⁾ is no better than a plant. Such people spend their lives in comfort, sleeping without doing any work. That sort of dharma is not meant for human beings. It is easy, no doubt, but it is not meant for humans.

Svadharme nidhanań shreyah – that is, “If human beings die while following the path of Bhágavata dharma, that death will open up the path to liberation.” Paradharmo bhayávaḥa. And the mind of a person following animal dharma will become degraded – and that person, after death, will be reborn as an animal or plant. So, paradharmo bhayávaḥa [“do not live as an animal”]. Here svadharma does not mean Shákta Dharma, Vaishnavite Dharma or Hindu Dharma.

5 November 1978 Evening, Calcutta

Footnotes

(1) Four lazy people were resting in their house when a fire broke out. The backs of those idlers soon started to be licked by the flames. One of them said, Pi (in spite of his pain, he was too lazy to utter the full word píṭha, “back”). Another said, pu (instead of saying purche, “is burning”). A third said, phi (short for phire, “turning over”). And the fourth said, shu (“lie down”). In this

way, through a concerted effort, they more or less completed the sentence *Piṭha purche, phire shu* – “Our backs are burning, so roll over, but remain lying down.” –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 4](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 31

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Better to Die . . .” – 2

Published in:

[Ānanda Vacanāmṛtam Part 15 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Better to Die . . .” – 2

The Gītā says: Svadharmaṁ nidhanaṁ shreyah paradharmaṁ bhayāvahah. Even if svadharma [humans’ “own dharma”] is without merit and paradharma [the dharma of other beings] is pleasant and delightful, “it is better to perish in svadharma; paradharma is terrifying.” What does the Gītā mean by svadharma? Does it mean the different religions – Vaeśṇava Dharma, Shākta Dharma, Hindu Dharma, etc? No, it does not mean that. Svadharma means manuśya dharma [human dharma].

Trees and plants also have a sort of dharma; they are also guided by certain principles. In fact, all living beings do have a dharma common to all of them. But in addition to that common dharma, plants and trees have a specific dharma as well; that is their svadharma. Similarly birds and animals have a specific dharma; that is their svadharma. And humans have their own specific dharma; that is their svadharma. What then is that specific svadharma of humans? It is mánava dharma [human dharma], Bhágavata dharma [divine dharma], whose fundamental pillars are vistára [the principle of expansion], rasa [the principle of total surrender to Parama Puruśa], sevá [selfless service to Parama Puruśa and His creation], and tadsthiti [the final ensconcement in Parama Puruśa]: to expand, to spread out; to be lost in the endless flow of divine feelings; and to derive bliss from that [vistára], rasa and sevá. And the supreme goal of tadsthiti is to attain permanent ensconcement in Parama Puruśa. This indeed is manuśya dharma.

The svadharma of human beings, then, is this manuśya dharma, this Bhágavata dharma. What has been stated is that even if the practice of Bhágavata dharma brings pain and sorrow and the practice of paradharma (that is to say, the dharma of animals and plants) brings pleasure, humans will have to stick firmly to their svadharma, their mánava dharma. Humans should never allow themselves to descend to paradharma, the dharma of birds and beasts, of trees and plants. On no account should animal dharma be encouraged. The flag of mánava dharma must always be held high under all circumstances. This is exactly what Shrii Kṛṣṇa means when He says: Svadharmaṁ nidhanaṁ shreyah paradharmaṁ bhayāvahah – “It would be better to die upholding human dharma, upholding the ideal of humanity; one should never allow oneself to fall back into a state of animality.”

13 October 1980, Calcutta

Published in:

[Ánanda Vacanámrtam Part 15 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 32

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Better to Die . . .” – 3

Published in:

[Ánanda Vacanámrtam Part 22 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Better to Die . . .” – 3

Every object has its own dharma, the essential mark of its own nature; and an object is known and named with reference to that essential mark. It is wise for every being to remain firm in its own dharma.

Gold and iron have their respective dharmas. In just the same way, human beings have their own dharma. If human beings deviate from their own dharma – mánava dharma – no more can they be called humans. Humans’ glory lies in their own dharma. So it is desirable that they be loyal to their svadharma [own dharma]. Even if people feel better off living like animals, and find it very troublesome to live like human beings, they will have to live like humans. Suffering notwithstanding, their character as human beings should not be lost.

Here the term svadharma means mánava dharma, and paradharma stands for whatever is outside this mánava dharma. It is better to embrace death established in svadharma; for humans pashu dharma [animal dharma] is dangerous. Humans should always remain firm in their mánava dharma; therein lies their greatness. Not even for a moment should people forget this.

Shrii Kṛṣṇa has said this very thing – that people should always establish themselves in the ideal of humanity, and be one with that. Let them live for the sake of their humanity, and die if necessary for the sake of their humanity. This is the highest truth of human life. To court death for the sake of dharma is always preferable. To adopt pashu dharma, paradharma, for the sake of pleasure can in no way be supported.

22 January 1984 morning, Betia

Published in:

[Ánanda Vacanámrtam Part 22 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 33

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Ye Yathá Mám Prapadyante”

Published in:

[Ánanda Vacanámrtam Part 4](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Ye Yathá Mám Prapadyante”

Ye yathá mām prapadyante tamstathaeva bhajāmyaham;
Mama vartmánuvarttante manusyáh pārtha sarvashah. ⁽¹⁾

[I appear before a person according to his or her desires. His or her whole being will be filled with My being. All the jīvas of this universe are rushing towards Me, knowingly or unknowingly.]

Krśṇa says human beings attain Parama Puruṣa in whichever way they want. Their desires to attain Him are fulfilled according to their expectations. Suppose someone has a desire to eat delicious food. Parama Puruṣa will grant that wish, and the person may be reborn in the next life as a wolf or wild boar, to eat to his or her heart's content. A woman who wishes to adorn herself with ornaments may be reborn as a colourfully-marked peacock. One day, however, a hunter may shoot the beautiful peacock with an arrow. As one desires, so one attains. Similarly, human beings attain Parama Puruṣa according to their inner desire. So before wishing to attain something, one must be extra-cautious. Suppose a man wants to be a king. In the next life he may be born into the household of a poor man whose surname is "Raja" ["King"]. He wanted to be a Raja and he became one! One must be very cautious before wishing for anything.

In this regard there is a nice story. Once a certain person asked Shiva to grant him the boon of immortality. Shiva told him: "It's impossible to become immortal. You should think more intelligently before asking for anything." So the man said: "All right, please grant me the boon that I will never die at night or during the day." He died in the evening!

In fact, the best thing is not to ask Parama Puruṣa for anything. Krśṇa says: "I will grant one's prayers in whichever way they are worded." According to the degree of their devotion human beings decide what to ask from Parama Puruṣa. If their devotion is motivated by too much selfishness, what will they ask? They will say internally to Parama Puruṣa, "Well, Mr. So-and-so is harassing me, my tenant refuses to vacate my house, and Mr. Such-and-such is my sworn enemy; so, O Lord, please let them go to hell. Finish them off for good." Now, if one prays in this way, "O Lord, Mr. So-and-so is my sworn enemy, so please let him go to hell," the Lord will have to act intelligently, because that man's enemy will also say, "O Nārāyaṇa, let my enemy go to hell." So Nārāyaṇa will be in a fix. Whom should He protect, whom should He please? He has to handle both sides. So if anyone says to Parama Puruṣa, "Please crush my enemy so that the thorns will be removed from my path," Parama Puruṣa will act as He thinks fit. It is certain that the devotees of this category will never attain Parama Puruṣa because it is not Him they really want. And when they do not actually want Him, they cannot hope to attain Him.

Let me give an example. While a mother is cooking in the kitchen her baby starts crying. To pacify the baby and make it forget about her, she gives it a few colourful toys and then resumes her work. But if the baby is clever it will refuse everything except its mother. Finding it difficult to pacify her baby, the mother will have to stop cooking for a while, take her baby in her arms and comfort it. There is no other way, otherwise the baby will cry itself hoarse and the neighbours will comment: "What sort of parents are they? They don't seem to care for their children at all."

Those who want their enemies to be annihilated may or may not have their wish granted by Parama Puruśa. One thing is certain, however, they will never attain Him. About that there is not the least doubt. So you must fix your priorities very carefully.

Some people say: “No, no, I don’t want my enemies to be annihilated, I just want my own prosperity, my own economic success. I want to be successful in my job.” You will come across many such people who ask for promotion in their jobs. Again, Nárāyaṇa will be in a fix as to whom to accept and whom to reject. How can you please all the applicants competing for one post? Obviously He will make arrangements to ensure that the post goes to the deserving candidate. So one may or may not get the post one asked for, but one thing is certain, one will not attain Parama Puruśa as there was no real desire to attain Him.

Those who want the annihilation of their enemies are called tāmasika bhaktas [static devotees]. Those who want their own prosperity in different walks of life are not tāmasika bhaktas, because they do not wish to harm others. However, their desires may or may not be supported by rational thought. When they are dominated by selfishness, logic and reason can be of no further value. Such people are called rājasika bhaktas [mutative devotees].

The next grade of bhaktas say, “O Nárāyaṇa, we want nothing except liberation. We don’t want to live any more because our health is deteriorating. What’s the use of continuing to live in this world?” But if Parama Puruśa improves their health, they may change their minds! Even if one’s health is restored, one may still be unable to digest delicious food and drink and may be forced to live on bread and soup. Unable to relish delicious dishes, one may not wish to live long. However, if Parama Puruśa improves one’s digestive power, one might then say: “Actually, Parama Puruśa, I would like to live a little longer.” Previously, however, one was reluctant to continue living because one’s poor health prevented one from enjoying the comforts and pleasures of life. Other people may say: “Well, we’ve grown quite old. Having reached such a ripe old age, if we eat without doing some kind of ritualistic worship, people will speak ill of us and criticize us. So we’d better follow the ritualistic formalities by chanting a few mantras.” These categories are called sātṭvikii bhaktas. They don’t ask for any material thing no doubt, but they ask for liberation as they have reached the last stage of life. Parama Puruśa may or may not grant liberation to these bhaktas. One thing which is sure is that they will not attain Him, because they want liberation, but not Parama Puruśa Himself.

So Kṛṣṇa says: “I will grant one’s prayers in whichever way they are asked.”

The next grade of devotee says: “As Parama Puruśa knows better than me about my own needs, why should I ask Him for anything? He knows exactly what I need for my development.” A mother knows more about the needs of her child than the child itself. When the child weeps, the mother instinctively knows that the child is feeling cold, for example, and covers its body with a blanket. The child stops crying immediately. Just as the child is dependent on its mother, human beings are dependent on Parama Puruśa. That is, “I know that You will surely do what is good for me. So why should I ask You for anything? It is meaningless, as You know better than me where my best interests lie.” So the higher-grade devotees do not pray for anything. Their simple approach is, “Parama Puruśa, please do whatever You think is best for me. All I want is to give You joy through my actions. And by giving You joy I shall also get joy. I act only to please You

and thereby please myself. This is my one and only desire – I have no other interest.” This is termed rágánuga bhakti. Its spirit is, “I don’t want anything. I only want to do Your work. I want to get joy by doing Your work, by loving You, by making You happy.”

But the highest-grade devotees say, “I want all my actions to give You joy. It’s immaterial whether that brings joy or pain to me, it doesn’t bother me at all. My only task is to give You joy”. This is called rágátmika bhakti and is the devotion of the highest category. One should possess this type of devotion. “I will do those actions which will make Parama Puruśa happy, but which may or may not bring joy to me.” Human beings should act in this way.

Krśna said, Ye yathá mām prapadyante – “I will give that which one wants from Me.” To the one who wants to give joy to Parama Puruśa, Krśna says: “So be it”. He or she is the noblest karmii (person of action) of the world, the greatest jñánii,⁽²⁾ and the greatest asset of the world.

Mama vartmánuvarttante manusyáh pátha sarvashah. Krśna said: “No one can step off the path I have made. Everyone will have to move along that path. Even one who wishes to go away from Me also moves along that same path – although at an ever-increasing distance from Me. If that person seeks Me again, he or she will come nearer to me.” The sooner human beings realize this supreme truth, the better it will be. Some understand it in youth, others in old age. The earlier one understands, however, the better it is. There is no discrimination according to age.

There is a fine story in this regard. Dhruva had been sitting in prolonged meditation. As Dhruva was but a young boy and was making steady progress on the spiritual path, the great sádhakas became alarmed. Indra, Varuṇa and Agni were concerned that they would lose their prestige if this continued, so they began to conspire against him. By any means he should be disturbed and forced to break his meditation. So Narada went and offered him many tempting objects, saying: “Dhruva, break your meditation. Get up. I will give you many toys, ornaments and sweets.” Dhruva gave a firm reply:

Kaomára ácaret prájñah dharmán Bhágavatániha;
Durlabham manuśyaṁ janma tadapyadhruvamarthadam.

“It is very difficult to get a human life. Only after living life after life as an insect or a worm, etc., does one attain a human body – and then only if one is very lucky. Those who utilize this body for noble deeds are few, and those who utilize this life for spiritual progress are even fewer; so as I have attained a human body, the more I utilize it for noble deeds from an early age, the better it will be. As it is difficult to attain a human body, and even more difficult to attain a body which can be utilized properly, one should start a life of spirituality from the age of five. Oh, Narada, I may become decrepit, I may even die tomorrow. Why should I wait until I’m old? Besides, the sooner we do good deeds in our life, the better it is for us. Why should we delay?”

When Ravana was about to die, Ramachandra went to pay obeisance to him and said, “O Ravana, please be kind enough to impart some advice.” Ravana gave him two pieces of advice: Shubhasya shiighram, ashubhasya kálaharaṇam –

“Whenever you want to do something good, whenever the desire to do something good arises in your mind, do it immediately without the least delay. Spring into immediate action. If you delay, you may change your mind, you may forget your pious desire. The moment there is a desire to do something good, start the very next moment. Rama, I had the idea to build a staircase from the earth to heaven so that everyone would be able to climb up there. However, I put it off until another day, and thus wasted time. And now I’m about to die and have no time left in this life to build the staircase.

“My second piece of advice to you is this. When you want to do something bad, keep putting it off until the next day, and thus delay. It is possible that your mind will change with the change in time and you will reverse your decision. If you do it without delaying, however, it can never be undone.”

Ravana had made a hasty decision to abduct Sita. Had he not implemented his decision with such speed, had he waited a while, he would not have met such a fate. But as he executed his decision without the least delay, he ended up being killed. Hence the advice Shubhasya shiighram, ashubhasya kálaharañam.

Krśña says: “Knowingly or unknowingly, all will have to move along the path. There is no other path. So why increase the distance from Me? Rather, the more the distance decreases, the better it is for unit beings.”

8 November 1978 morning, Calcutta

Footnotes

(1) Bhagavad Giitá. –Trans.

(2) Karmiis and jñāniis are, respectively, sádhakas who follow the path of action or work, and sádhakas who follow the path of knowledge or discrimination. –Trans.

Published in:

[Ánanda Vacanámrtam Part 4](#)

[Discourses on Krśña and the Giitá \[a compilation\]](#)

Chapter 34

Discourses on Krśña and the Giitá [a compilation]

The Glory of Human Dharma

Published in:

[Ánanda Vacanámrtam Part 8](#)

[Discourses on Krśña and the Giitá \[a compilation\]](#)

The Glory of Human Dharma

Yá Bhagavatá giitá sá Giitá – “The word giitá means ‘that which has been sung by the Lord’.” In the Giitá it has been said:

Shreyán svadharmo viguṇāh paradharmāt svanuśthitāt;
Svadharme nidhanām shreyah paradharmo bhayāvahah.

The commonly-accepted meaning of the shloka [couplet] is that even if one's own dharma lacks qualities whereas others' dharma is full of qualities, one should not give up one's own dharma. Rather, one should die for one's own dharma instead of accepting another's dharma. To embrace the dharma of others is dangerous.

But what is the actual meaning of the shloka? What is the real dharma of human beings?

In this world, every entity and idea has its own distinct characteristics by which it can be recognized. Water has the property of making things wet. As long as it has this property, people will call it water. Similarly, as long as fire has the property of burning things, it will be called fire. When it loses this property, it will no longer be called fire. Humans also have a particular dharma of their own which characterizes them as human. It is not enough to have a human body. It is said: Ácaraṇāt dharmah – “Dharma is reflected through one's conduct.” A pandit whose conduct is not exemplary will not be accepted as a dharmic person.

There are certain characteristics which are common to plants, animals and humans; some which are common to animals and humans; and some which are common to animals and plants. Some people have defined human beings as “rational animals”, but I do not accept this definition. In my opinion, human life is an ideological flow. Human beings should identify themselves with that flow. If a human being is considered to be a rational animal, then could not an animal be defined as a “moving plant”? No, we can never say that animals are moving plants. Animals have their own distinct characteristics. Human beings also have their own distinct characteristics, which are collectively called dharma – mánava dharma [human dharma] or Bhágavata dharma [divine dharma]. With its characteristics such as vistára [expansion], rasa [flow] and sevá [service], this mánava dharma is the true identity of human beings. And those in whom mánava dharma is not expressed are not worthy of being called human beings; they are human in form only.

The first characteristic of mánava dharma is vistára. All human beings want expansion: expansion of body, expansion of mind, in fact expansion of everything. Through physical exercise they seek to develop the physical body, through mental exercise they seek to develop the mind, and through spiritual exercise they seek the expansion of the soul.

The expansion of the physical body takes place as a result of certain special exercises. By means of ardent practice there may be physical development to a certain extent. From birth to the age of thirty-nine, the human body expands naturally. In Sanskrit, the word tan means “to expand”, and thus the Sanskrit term for the physical body for the period from birth to the age of thirty-nine is tanu, which means “that which has a tendency to expand”.

After the age of thirty-nine the body starts to wear out. In Sanskrit, that which has a tendency to wear out is called shariira. So in the second phase, tanu becomes shariira. The body of an old person is called shariira, and the body of a youth, tanu. As long as the nerve cells and nerve fibres remain healthy according to natural laws, the human mind remains alert. The mind of a

seventeen-year-old boy is more alert than the mind of a young child. At the age of twenty-four or twenty-five the mind becomes much more alert, but over the age of fifty both the body and the mind start their decline. The power of memory diminishes and people start to forget things. This is the rule.

Through exercise this process of decline may be checked. An eighty-year-old person will be able to keep the memory as fresh as the memory of a fifty-year-old person. In the mental sphere the result may be much more evident than in the physical sphere. By nature, people hear, learn and forget. But after constant mental practice, when the nerve cells become nourished, *dhruvāsmṛti*⁽¹⁾ develops. Then one does not forget anything. In exactly the same way, by dint of spiritual practice, one can bring about the expansion of one's self. *Tatra niratishayaṁ sarvajñatvabījāṁ* ["The seed of omniscience lies in that stance"]. Human beings become omniscient, become one with Parama Puruṣa. This is *vistāra*, the first characteristic of Bhāgavata dharma. Nothing is impossible through the practice of *sādhana*.

Human beings are the progeny of Parama Puruṣa, and thus all His infinite qualities are lying latent in them. If human beings practice meditation they can develop these qualities. A tiny banyan seed will one day become a huge tree. Similarly, a human being can develop into an extraordinary person through the process of *sādhana*. This is the spirit of expansion.

The second characteristic is *rasa*, or flow. An infinite Cosmic flow is in continuous motion in this universe. When humans think they are petty and limited, and allow themselves to be goaded by petty ideas, they become victims of pain and pleasure. But when they let themselves drift in the eternal flow of consciousness, when the human psychic thought-waves flow in parallel rhythm with the Cosmic thought waves, the finite human merges in the infinite Cosmic flow. This is called the *rasasamudra* – that is, the little human being experiences the taste of the Infinite.

21 February 1979, Bhopal

Footnotes

(1) Infallible, permanent memory, particularly of the Supreme. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 8](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 35

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Bhajate Māmananyabhāk”

Published in:

[Ānanda Vacanāmṛtam Part 9 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

official source: Ánanda Vacanámrtam Part 8

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“Bhajate Māmananyabhák”

Karma⁽¹⁾ means “change of position of objects”. When there is no change of position of an object, there is no karma either. There are two main types of karma – nitya karma [action of regular nature] and naemittika karma [action of occasional nature]. Nitya karma is neutral by nature. It does not bring any benefit to anyone, nor cause any harm to anyone. Various discriminations, on the other hand, enter in regarding naemittika karma. Naemittika karmas that follow proper standards are puñya karmas [virtuous actions], while naemittika karmas that do not follow such standards are pápa karmas [sinful actions].

Virtuous actions, again, are of two types – direct and indirect. What are direct virtuous actions? Suppose someone is hungry and thirsty, and you offer the person food and drink. This is a direct virtuous action, by which you acquire virtue. Virtuous actions do good to others and also elevate the doer. “Elevation”, or “progress”, is used here to convey the idea that personally you are coming nearer and nearer to Paramátmá [the Supreme Soul]; and the person whom you have helped has also benefited.

Indirect virtuous actions have the same effect – they bring good to others and elevation or progress to one’s self. The difference here is that the good that is wrought comes about after some delay. Nevertheless, that good does result, and it is long-lasting – it can be felt for thousands of years. For example, suppose someone plants the seedling of a large shade tree today. We cannot expect to enjoy the shade with immediate effect; but it will start to provide shade thirty or thirty-five years later, and will continue for thousands of years. This is an indirect virtuous action. All these actions bring about good. Someone digs a big canal somewhere; someone else plants a tree; these are different kinds of good work. Indirect virtuous actions are also of two types.

Suppose someone builds a hospital for the treatment of the sick. That will be a direct virtuous action. But suppose the person donates some money for the development of society; that may be either a direct or an indirect virtuous action. If people benefit immediately from such a donation, it will be a [direct] virtuous action, and if the benefits are delayed, it will be an indirect virtuous action. But the advantage of an indirect virtuous action is that while the results may be delayed, they will continue for a very long time.

Sin⁽²⁾ is also of two types. An action of yours that brings harm to others and brings about your own downfall is called pápa [sin]. In this kind of karma, harm to others goes hand in hand with your own degradation. Humans become far removed from Parama Puruṣa by such actions. I said before that pápa is also of two types - pátaka and pratyaváya. An action that should not be done

but that is nevertheless done, is called pátaḥa. And an action that should be done but is not done, is called pratyaváya. For instance, one should not steal; so if anybody steals, that will be pátaḥa. And if one knows full well that nursing a patient is good, but refrains from doing so, that will be pratyaváya. People say that pratyaváya is worse than pátaḥa.

Now, pátaḥa [sin of commission] is divided into three categories – pátaḥa, atipátaḥa [major sin of commission], and mahápátaḥa [great sin of commission]. Someone might have committed a pátaḥa, but after that wrong action feels repentance, and compensates for the harm his or her action caused. After such repentance and compensation, the action is no longer a sin. Suppose someone has stolen a thousand rupees from someone else. If after this theft the thief feels compunction and returns the money – better, however, with the inclusion of interest thereon - and begs forgiveness, that will mean that the person’s sin has been washed away. The person should no longer be called a sinner.

What is atipátaḥa? Suppose someone chops off the fingers of someone else. In that case there is no scope for atonement of the crime, because to make good the severed fingers is not possible. If the person sincerely desires to atone, that person must give up everything else in life and devote himself or herself exclusively to worshipping Paramátmá, Parameshvara. That will be the only atonement. From the social viewpoint there is no scope for atonement. But from the spiritual viewpoint alone, there can be this kind of atonement – one will have to forsake all mundane duties and dedicate oneself to the worship of Paramátmá.

What is mahápátaḥa? Mahápátaḥa is like atipátaḥa. But what happens in the case of mahápátaḥa is that others are likely to see such sinful acts, take them as examples, and indulge in them themselves. For example, someone may adulterate foodstuffs; he or she may mix papaya seeds in with the black pepper. Following his or her example, other businesspeople are prompted to adulterate. In other words, the sin gets perpetuated recurrently. This is mahápátaḥa.

From the social point of view, there is no scope to atone for such mahápátaḥa. How can one atone from the spiritual point of view? Abandoning all of one’s personal enjoyments and comforts, one should devote oneself completely to spiritual sádhana and social service. This is the only means of atoning for mahápátaḥa from the spiritual point of view.

Pátaḥiis can, if they wish, atone instantly for what they have done. But for atipátaḥiis and mahápátaḥiis, such instant atonement is impossible. Atonement for atipátaḥiis is spiritual atonement. And spiritual atonement is not possible as long as mercy is not forthcoming. Atonement on the social level can be effected through social service, but society cannot grant the forgiveness involved in spiritual atonement; Paramátmá, however, can.

So what is the way? There are many people in the world who were once atipátaḥiis, maybe three or four births ago, but are no longer so. Similarly in the case of mahápátaḥiis.

There are atipátaḥiis and mahápátaḥiis in the world even today. But they are also children of the Supreme Father. The Supreme Father is not merely a judge or lawyer. Honest or dishonest, sinner or virtuous – whatever people may be, with each and everyone He has a personal relationship. He is the Father of the world – not merely a judge. So He says: “No, my children

should not have to carry the burden of their sins forever” – that He does not want. In the scriptures the normal word for pátaḥ is doṣa; so a pátakii is called a duṣṭa, an atipátakii is called a durácarii, and a mahápátakii is a sudurácarii. All these three types of people should be avoided; one should stay away from them. But Bhagaván Shrii Kṛṣṇa has said that even for such people there is no reason to worry:

Api cet sudurácáro bhajate Mámananyabhák;
So’pi pápavinirmuktah mucyate bhavabandhanát.

[If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).]

“If a sudurácarii devotes himself or herself single-mindedly to My worship, forgetting everything else, and” – Mámananyabhák – “takes refuge in Me with unswerving attention,” “then he or she too is liberated from all sins and earthly bondages.” Hence no one has any reason to worry. Once anyone has taken refuge in Parama Puruṣa, their future is secure.

27 February 1979, Jammu

Footnotes

(1) Usually translated “action”. Sometimes the connotation is positive or negative action which produces saṁskáras (mental reactive momenta). –Trans.

(2) Pápa karmas, sinful actions. –Trans.

Published in:

[Ánanda Vacánámrtam Part 9 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 36

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Mucyate Bhavabandhanát”

Published in:

[Ánanda Vacánámrtam Part 16 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Mucyate Bhavabandhanát”

You must have noticed that people in general suffer from various complexes. There are some people who are victims of a complex concerning their wealth, physical strength, or worldly success. That is known as a superiority complex. But the majority of people suffer from what is known as an inferiority complex – to think of oneself as inferior to, or as lesser than, other persons.

Physically-weak persons have one type of complex, while educated persons have another type. The poor have yet another type of complex. The attitude of the poor is like this: “We are poor and downtrodden, how can we stand before the rich?” People with little education think: “We are not properly educated; how can we go before people who are highly educated and great scholars?” All these are complexes of the mind. Some people have fear complexes. They think: “Oh, what will happen next... what will happen next... I wonder what is going to happen next.” This is nothing but a fear complex. Other people suffer from a defeatist complex. They think: “I am sure to lose. I have no chance of success.”

What does Shiva have to say in this context? He says that a sádharma [spiritual aspirant] should maintain his or her samatābhāva – what in English is called a “balanced mind”. Equanimity of mind should be maintained. Mental balance is natural, while a complex is unnatural. Suppose someone is proud of his or her riches – “We are a rich lot” – this sort of superiority complex is playing in their minds. But just think, how long is such affluence and pride going to last? Their wealth may slip from their hand at any moment. They will then become as poor as everyone else. Just imagine their position now, before those persons to whom they used to boast of their riches in the past!

People must always bear in mind that “Whatever I have acquired is all by the grace of Parama Puruṣa. If He decides that I should not possess wealth, He will take it away at any moment He wishes.” So no one should feel pride about anything under any circumstances.

Yet if one must feel proud, then perhaps one kind of pride may be cherished, and that is that “I am the child of Parama Puruṣa.” Who is the source of all the wealth and prosperity of the world? What is the final cause of all these things? It is Parama Puruṣa. “I am the son or daughter of Parama Puruṣa, who owns everything.” This is the best kind of pride. Other than this, there is nothing to be proud of.

What about the inferiority complex, that makes you think of yourself as inferior to others? You must have noticed that the minds of those who are less educated become a bit diffident: “We don’t have much learning.” Again, those who are poor suffer from a similar diffidence. “We are so poor, and have no one to turn to.” But what causes such diffidence? Everyone on this earth is a child of Parama Puruṣa; no one is big or small. All are related as brothers and sisters. As far as castes are concerned, no one is high or low. How can the children of the same Father be of different castes? All people are of the same caste. Everyone is by birth of the same caste as their father. ⁽¹⁾ So keep away from those who discriminate in terms of caste; keep far from the reach of their noose. Why? Because those who believe in caste, do not believe in Parama Puruṣa. If five people are of five different castes, then what is the caste of Parama Puruṣa? Can He be of five castes? No, that is not possible.

So bear in mind that those who believe in caste, do not have genuine belief in the Supreme Father. How can people of five hundred castes have one and the same father? So I say those who believe in caste, do not believe in the Supreme Father, and those who believe in the Supreme Father do not believe in caste. The scriptures have this to say:

Caṇḍálo'pi dvijah shreśṭhah haribhaktiparáyaṇah;
Haribhaktivihiinashca vipro'pi svapacádhamah.

“Even those who are popularly known as caṇḍálas [the lowest caste], can be superior to Brahmans if devotion to Hari [the Lord] is present in them, if they have deep love for Parama Puruśa. If, on the other hand, a Brahman has no devotion to Hari, that person is indeed lower than the lowest, in spite of having been born into a high family.” This mental balance is very important.

There is another type of complex in people, and that is known as a “sinning complex”. “I am a sinner, I am a sinner; I have committed such-and-such sinful acts; Parama Puruśa must know that; I should not have done such things; if I go before Bábá,⁽²⁾ he may rebuke me severely. How can I go and stand before him?” – such are the thoughts that pass through the person’s mind.

One thing all of you should remember. Moral judgement regarding virtue and vice takes place only in the material world. People hate a sinner; and perhaps they should. Similarly, if someone performs a virtuous deed, people regard the person highly. That also they should. But to the Supreme Father is there any distinction between a sinner and a virtuous person? All these are concerns of the mundane world. So far as the Supreme Father is concerned, they are meaningless. Take the case of a child walking on the road. It has a gold necklace round its neck, and costly ornaments decorating other parts of its body. It is such an attractive sight. The father of the child, holding it on his lap, is caressing it. The position of a virtuous person is like this. The “ornaments” we are speaking of are the person’s virtuous deeds. They are not inseparable parts of the body. They have been earned or acquired from outside. Try to get the point.

And what is the nature of sin? Suppose again that a child is walking on the road. Suddenly it falls into the gutter. Naturally its arms and legs will be covered with mud. Will the father despise his child in this condition? Other people on the road may be repelled. But what will the father do? He will immediately pull his child out of the drain, wash its arms, legs, and body, take it on his lap, and try to console it: “What makes you cry, my child! Everything is okay now. You are all clean now. I’ll dry you off with a towel.” The position of those branded by society as sinners is like this.

For Parama Puruśa no difference exists between virtuous people and sinners. It is true, however, that to the world at large and to society such distinctions do exist. The whole world holds a virtuous person in high regard, and shuns a sinner. This is but natural, so far as society is concerned. But for God it is different. So the thought “I am a sinner. How can I show my face to Parama Puruśa” should never be allowed to enter your mind. One may feel shame and shyness before outsiders, but before God the question should never arise. Moreover, one thing of great importance you should always remember – shyness is a pásha, an external bondage. You will have to fight against that bondage. For this reason, you should always be very vigilant that no complex – be it superiority or inferiority – find a place in your mind. What is desirable is that you move ahead with courage, maintaining all the while perfect tranquillity of mind.

There are some people in society who think: “The spiritual path is thorny; how will it be possible for me to tread that path, since my past life was not that glorious at all!” It is not good for anyone

to have such a mentality. It is true, however, that sáadhaná is a constant struggle against avidyá. The force that carries people away from Parama Puruśa is called avidyá shakti. Undoubtedly avidyá shakti is very powerful. If any so-called sinner thinks, “How can I fight against this formidably powerful avidyá shakti?” my advice will be, no such thought should ever be entertained. Think of a person who is not a sinner, but a very good person. Is it possible for such a person to fight against this powerful avidyá? No, not even for that person is such a struggle possible. That person is also an ordinary human, like you. Yes, it is understandable that to fight against avidyá is extremely difficult for a sinner, but is it easy for a virtuous person? No, not at all. Avidyá is very powerful. How can a weak human being fight against it? One cannot.

So you see, virtuous people and sinners are equal from this point of view. But from this point of view, whether a person is virtuous or a sinner, the person is a human being after all, and as such a child of Parama Puruśa. Hence no one should lose heart, nor feel afraid, under any circumstances. Because one whose mind is fixed on Parama Puruśa is gradually moving nearer and nearer to Parama Puruśa. They are moving gradually nearer and nearer to Parama Puruśa, which means that are gradually drawing more and more energy from Parama Puruśa. How then can one remain weak? With the strength of Parama Puruśa, they will gradually become strong.

It is true that avidyá is extremely powerful. But remember, whose power is that power of avidyá? It has not come from any mysterious place. Avidyá shakti is actually the shakti of Parama Puruśa. Shakti Sá Shivasya shaktih.⁽³⁾ Avidyá shakti is under the control of Parama Puruśa. If you can give yourself in deep love to Parama Puruśa, then avidyá will begin to be afraid of you. Avidyá will realize that you are not inferior to her, nor are you an ordinary being. Moreover, knowing that you are closely related to Parama Puruśa in love, she will say: “I will not go near that person.”

Api cet sudurácáro bhajate Māmananyabhák;
So’pi pápavinirmuktah mucyate bhavabandhanát.

[If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).]

Api cet sudurácáro... [“If even the most wicked people, sudurácáriis...”]. A person whose conduct is despicable, from the social standpoint, is called a durácárii; and when the person’s behaviour is so bad that even the durácáriis despise that person as a durácárii, that person is called a sudurácárii. Shrii Kṛśṇa says: “If even a sudurácárii worships Me with undivided devotion, worships Me with deep love and devotion, I will certainly liberate such a person from his or her earthly bondages. Hence there is no reason for anybody to get perturbed under any circumstances. There is nothing to be afraid of.” For one who has reached the shelter of Parama Puruśa, victory is certain.

31 October 1979 evening, Kulu

(1) Here the author voices a caste rule used by dogmatists, to show that their same logic can lead to a different conclusion. –Trans.

(2) An affectionate name for the author, used by the author’s disciples. –Trans.

(3) “Shakti (the Operative Principle) is the shakti (force) of Shiva.” (Shrii Shrii Ánandamúrti, Ananda Sútram, 1995) –Trans.

Published in:

[Ánanda Vacanámrtam Part 16 \[unpublished in English\]](#)
[Discourses on Krśná and the Giitá \[a compilation\]](#)

Chapter 37

Discourses on Krśná and the Giitá [a compilation]

“You Have the Right to Action Only”

Published in:

[Ananda Marga Karma Yoga in a Nutshell \[a compilation\]](#)
[Ánanda Vacanámrtam Part 15 \[unpublished in English\]](#)
[Discourses on Krśná and the Giitá \[a compilation\]](#)

“You Have the Right to Action Only”

Karmañyevádhikárate má phaleśu kadácana;
Má karmaphalaheturbhúmá te saṁgo’stvakarmani. (1)

[You have the right to action but not the right to the fruits of the action. You must not do actions that will bind you, but you must not be averse to action, either.]

It is said: “O human beings, you have the right to action, but not to the fruits thereof. So don’t perform any action hoping for certain results, keeping an eye on the results, greedy for the results.” There seems at first glance to be an inconsistency in this statement, or at least a serious misunderstanding of psychology. For such a great personality as Lord Krśná, at least, to misunderstand psychology or to give defective teachings, is quite unthinkable. Yet the apparent inconsistency remains.

Karmañyevádhikárate – “You have the right to action.” What does karma mean? The word karma is derived from the root verb kr and the suffix man. The verb kr means “to do something”. You know that a verb is created on the basis of the reaction that a sound produces within the mind; and on the basis of the verb, other words are created – this is the general rule. For instance, the presence of an [annoying] object, or the motion of such an object, may produce a sound like kar kar, and people will say: Cokhtá karkar karche, cokhe váli páreche [“My eye is going karkar, feeling a scratching sensation – maybe some dust has gotten in”]. Or people may say: Jinisá dekhe maná karkar karche [“Having seen that unpleasant thing, my mind is going karkar”]. We see the form of the type of wave that arises in the imaginative mind, and on the basis of that we create words – and also on the basis of the action [such as the scratching] itself. A vibration of the colour red comes floating and through the nerves reaches the eye; then a vibration is produced in the mind. Whenever an object vibrates, it has sound and colour as well. The

vibration produced by red is itself red in colour. Your eyes also see the colour red. What you see as a result of the vibration in the mind, you call red. Now, what is red to you may be a different colour to someone else. Yet that person will call it red, because his or her mind experiences the same sort of vibration.

The colour you see and call red – which is one particular kind of colour – another person will also see and call red. But the red that you are seeing may not be the same colour that that person is seeing. That person may be seeing a different colour. The colours in the two people's eyes may be different. It may be that for you it is violet, and for the other person it is yellow. It may also be that you can detect something which someone else cannot. What you call red when you are speaking, someone else does not see as red when he or she speaks – they see something else – but they say “red”. Of course I am not speaking of colour-blindness here, but of normal vision.

At the sight of red, a vibration arises in your mind, and the name that you give to that vibration is “red”. The name you give to what you see with your eyes is “red”.

As mentioned earlier, every vibration has sound; even vibrations in the mind have sound. When you see a certain vibration, you call it *śaktake lāl* [scarlet red], because the sound that colour produced was something like *śak śak śak*. Similarly, when you see something white, a white colour is produced in your mind and you call it “white”; and because of that vibration, a sound is produced within your mind. That sound is *dhav dhav dhav*, from which in Sanskrit the word *dhava + la = dhavala* is derived. *Dhavala* means “white”. In the Bhojpuri language it is *dhaorii*. This is how words are created – *dhavdhav shádá* [perfectly white], *śaktake lāl* [scarlet red]. Nothing comes out of nothing. Everything has a logical history behind it.

The word *karma* is derived from the root verb *kr*. The verb *kr* means “to change the position”. Adding the inflection *man* lends the sense of “assuming a special form”. Now, the verb *kr* means “move”, “change position”. If an object does not confine itself to a particular place, and does not remain static, it will always be on the move. Rabindranath said: “When I sketch any object, when any object is drawn, it does not lose its mobility.” When you see a picture, you cannot deny that it has mobility. If you say that something is confined within the scope of lines and is presented as a picture and as such it is static, you are wrong, because the idea represented by the picture enters your mind and vibrates it, and you cannot confine those vibrations; you cannot declare anything to be static or inert.

Kii praláp kahe kavi,
Nahe nahe nahe shudhu chabi;
Ke bale, rayeche sthira;
Mari mari sei saondaryya
Nibhe yeta yadi

[What a meaningless utterance the poet has made! No, no, no, it is not simply a picture! Who says it is static? It would be a great tragedy if that beauty vanished.]

Everything in this world is restless. All the ideas in everyone's minds lie there in seed form. Whatever work you do contains latent mobility, which has to be expressed – but it is a partial

expression. How can you give full expression to an entity which is in eternal motion from anádi [beginninglessness] to ananta [endlessness]? You cannot fully confine it within the scope of lines. At one end is anádi and at the other end ananta, so if you try to confine it within lines, where will you put the lines? So a partial form extends from anádi to ananta; it cannot be confined within lines everywhere. Suppose you demarcate something here, and something else over there: what you are doing is demarcating particular parts, partial forms. You can confine only a particular form, a particular projection of the flow of action from anádi to ananta which is progressing continuously in the segmented eternal flow of time. It is in this context that the word karma is derived from the root verb kr plus the inflection man. You grasp only a particular portion, a partial expression of the eternal flow of time – that is karma.

Shrii Kṛṣṇa said: Karmaṇyevádhi kárate má phaleśu kadácana – that is, “You have the right to action but not to the fruits of the actions.” You have a physical body, you have vital energy, and with their help you can move an object from one place to another. The change of position of an object is called karma; it is just a segment of the eternal flow of time. You certainly have the right to action: you have a body, you have vitality, you have arms and legs, you have power to think, you have an ectoplasmic structure, you have so many things; you can certainly do many things.

Even remaining in one place you can go to many different places. Your body and mind can perform many actions. You have certainly the right to get them to do various things. You can also remain idle – Pi-pu-phi-shu.⁽²⁾ You can do anything; everything is in your hands. Hence it is said: “You have the right to action but not to the fruits of the actions.” Actions and reactions are inseparably associated. Wherever there is an action, there is a corresponding reaction, because every action gets either reflected or refracted. The wave produced by the action will be either reflected or refracted. Both reflection and refraction are reactions. So whenever you act, whatever the nature of that work, that is the kind of reflection or refraction it will produce. But that reflected or refracted reaction is not in your hands. To do whatever you do, that is your only right.

So it has been said: “You have no right to the fruits of action.” And as you have no right to, no control over, the fruits of action, you should think carefully before you act. Do work; do good work; do very good work. Once the work is done, you will not be able to withdraw the results. So one must act carefully; the action is in your hand. And if, after acting, you start to worry about the consequences of the action, that will be meaningless. Remember, the reaction will come in a natural way, as a natural dharma [property (of the action)].

Karttrva karma karmaphala [“Doership, action, result of the action”]. Human beings do the actions, and the results come according to the law of nature – the Lord has nothing to do with it. So when people are in trouble, they say: “Oh God, what have You done to me? What put this into Your mind?” But the fact is that Nárayaṇa, God, has done nothing, and had nothing in His mind. You have done something and are suffering the consequences. You are in trouble and you are crying out. Many people are like this. But Nárayaṇa has done nothing. As you have sown, so you now reap. This is the plain truth.

So before doing anything you should think carefully, because the action is in your hand, but not the result – that is in the hand of Prakṛti [Cosmic Operative Principle]. Nārāyaṇa neither performs the action nor administers the results. He simply gives Prakṛti the opportunity to work within Her own limited sphere; Prakṛti does Her duty accordingly. She does not aim to satisfy either your mind or the mind of anyone else. She only aims to please the mind of Nārāyaṇa. Whatever work Nārāyaṇa has given Her the right to do, that is what She does. She has no right to do more than that.

9 October 1979 evening, Calcutta

Footnotes

(1) Bhagavad Gītā. –Trans.

(2) Four lazy people were resting in their house when a fire broke out. The backs of those idlers soon started to be licked by the flames. One of them said, Pi (in spite of his pain, he was too lazy to utter the full word pīṭha, “back”). Another said, pu (instead of saying purche, “is burning”). A third said, phi (short for phire, “turning over”). And the fourth said, shu (“lie down”). In this way, through a concerted effort, they more or less completed the sentence Pīṭha purche, phire shu – “Our backs are burning, so roll over, but remain lying down.” –Trans.

Published in:

[Ananda Marga Karma Yoga in a Nutshell \[a compilation\]](#)
[Ānanda Vacanāmṛtam Part 15 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 38

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Struggle Must Go On”

Published in:

[Ānanda Vacanāmṛtam Part 19 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Struggle Must Go On”

Struggle must go on in every sphere of life – social, economic, mental and spiritual. Wherever there is economic exploitation of the poor, a struggle will have to be waged against the exploiter. And wherever there is exploitation of humanity in general, struggle against the exploiter is a must.

Where there is linguistic exploitation, the struggle should be directed against the oppressive language. If you are exploited in the mental sphere, if anybody tries to demean you, you will have to struggle against the person. If in the mental sphere anybody designs to deprive you of your moral rights, against that person also you will have to struggle. And if in the spiritual sphere you want to reach your Supreme Father, but some special force in the world obstructs your

spiritual progress, creates obstacles on the path of your spiritual progress and upliftment, in that case also you will have to struggle against that force.

In fact, life is a big struggle – rather the sum total of infinite struggles. A number of battles constitutes a war. Hence the saying of Bhagaván Shrī Kṛṣṇa that once on the battlefield, you should never worry under any circumstances; you should only bear in mind that your aim is noble; and when the aim is noble, glorious and good, victory is inevitable. Simply throw those forces that create obstacles for you, like thorns on your path, into the dustbin. A task that may appear extremely difficult for a single individual, may be light work for eight or ten persons. And the same task will appear extremely easy when there are thousands of people together. So my advice to you is: “Do all your works unitedly.”

Samánii va ákútiḥ, samáná hrdayánivah [“Let our aspirations be united, let our hearts be inseparable”]. Do all your works unitedly. No work is hard for you, no work is difficult. Move forward easily and smilingly, solving all the problems of the world. Your victory is assured. It is within your grasp. When anyone does some virtuous work, Parama Puruṣa is with that person. Under such circumstances, one need not even pray, “O Lord, give me more strength,” because since Parama Puruṣa is with you, He will surely give you more strength. In fact He is always giving you more strength. So my advice is: “Move ahead” – Yuddhasva vigatajvarah⁽¹⁾ [“Struggle must go on”].

22 June 1980, Mokama

Footnotes

(1) Bhagavad Gītā. –Trans.

Published in:

[Ánanda Vacanámṛtam Part 19 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 39

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Prañipátena Pariprashnena Sevayá” – 1 / Yoga – Its Fundamental Factors

Published in:

[Ánanda Vacanámṛtam Part 14](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

Published in Ánanda Vacanámṛtam as “Yoga – Its Fundamental Factors”.

“Prañipátena Pariprashnena Sevayá” – 1 / Yoga – Its Fundamental Factors

Last night I spoke about what yoga is in the realms of physicality, intellectuality and spirituality. Now, this all-pervading spirit of yoga is controlled by three fundamental factors. The yogic approach is all-pervading. Yoga covers everything, anything and everything. But this yoga, this movement of yoga, this progress of yoga, is based on three fundamental factors. What are those fundamental factors? They are prañipāta, pariprashna and sevā. The great yogi Kṛṣṇa said about 3500 years ago: Prañipātena pariprashnena sevayā [“By surrender, spiritual questioning, and servicefulness”].

First let us see what the import of sevā is. The root meaning, or the rudimental meaning, of the term sevā is “service”. But service in the field of yoga is not the same as in the commercial sphere. In the commercial sphere sevā means mutual exchange. Give some money, take some article – it is something mutual. You are giving something and you are receiving something. The shopkeepers give you some article, and receive money in exchange. You give money, and receive some article in exchange. So this sort of service is mutual. But in the field of spirituality sevā is not mutual. It is unilateral. You are giving everything to Parama Puruṣa, and in return you are taking nothing.

But you know, when you give everything to Him, even your very existence, then what happens? You become one with Parama Puruṣa. So when you give Him everything, in exchange you get Parama Puruṣa, you get the Lord. Here you are not the loser. You are the winner of everything.

This is the proper import of the term sevā. It is unilateral, and not mutual.

Another factor is pariprashna. Prashna means “question”. The English term “question” comes from the root verb “quest”. “Quest” means “to search for”. You are in search of a reply, you are questing. “Quest” means “to search for”, and the noun of “quest” is “quest” plus the suffix “ion” – “question”. It means “searching”. But here the term is pariprashna, not prashna. Prashna means “question”. Pariprashna means questions concerned with your spiritual practice. You want to know from the ācārya how to practise āsanās [postures], how to withdraw the mind from physical objects and goad it unto Parama Puruṣa. You are to learn so many things for the purpose of practising the same – not for the sake of knowing, but for the sake of practice. When something is placed before a scholar or a teacher for the purpose of doing something, for the purpose of doing according to the reply, then that particular nature of question is called pariprashna.

So for a spiritual aspirant the first factor is that he should be engaged in sevā, that is, service, unilateral service. And the second thing is that he should not waste his valuable time in idle questioning, that is, questions that bear no fruit. Your questions should be pariprashna – you are placing the questions just to know something in order to do accordingly.

What is the third item? The third item is prañipāta. Prañipāta means complete surrender at the altar of the Almighty. Now, this complete surrender, complete self-sacrifice, is to be done. But how? What is the secret? All human egos, all egoistic expressions, are based on the vanity moving around the self, moving around the “I” feeling, the first expression of existence. “I am” is the base, is the fundament, of all egos and all vanities. You know, when a man learns much or earns much, his ego, his vanity, gets puffed up. The man gets puffed up with vanity, and under

such circumstances he becomes so conscious of his little existence that it becomes very difficult for him to surrender before the Supreme. What to speak of surrender, even if a logical theory is placed before him, he does not like to accept it. He thinks that if he accepts that theory, if he accepts that veracity, it will be humiliating for him. This sort of psychology misguides him under such circumstances. How to surrender? This can be done internally with the help of dhyána [meditation in which the psyche is directed towards Consciousness], and externally by ascribing Godhood to all external entities.

While helping the poor people your vanity may increase. You may think: “I have done this, I have done that. I am not an ordinary man.” This is a psychic disease. Actually, vanity is a psychic disease, a psychic ailment. But if, while helping a man, a poor man, or a diseased person, you ascribe Godhood to him, that is, if you think, “I am not helping a man, I am helping God in human structure,” then vanity will not be encouraged. What will be the reaction within the person? “This body, this mind, this wealth has been given to me by Parama Puruśa, and Parama Puruśa has come before me, God has come before me, as a suffering person, and I am paying back that thing to Him. That is, the actual owner of this body, the actual owner of this mind is He, and His wealth I am paying back to Him.” So there will be no vanity.

And I said that the internal process is meditation. In meditation, Parama Puruśa becomes your object and you become the subject. You become the seer and He becomes the seen. But the inner spirit of meditation is that while looking at Him internally with your inner eye, you should think: “I am not meditating on Him nor am I seeing Him mentally. What is actually happening is that He is seeing me; that is, I am the object and He is the subject. He sees whatever I do, He sees whatever I think, so I am His object and He is my subject.” This idea helps in freeing oneself from the serpentine noose of ego and vanity.

For a devotee you must remember that these are the fundamental factors for spiritual progress – sevá, pariprashna and prañipáta.

The guiding spirit of prañipáta is:

Ratnákaraśtava grhaṁ grhīṇī ca padmá;
Deyam kimapi bhavate Puruśottamáya.
Ábhiiravámanayanápahrtamánasáya;
Dattam mana yadupate tvamidam grháṇa.

[Your abode is brimming over with gems and jewels. The goddess of fortune is Your housekeeper. What can I offer to You, O Lord? Oh yes, there is one thing You lack, as it has been stolen by Your devotees; it is Your mind. I therefore offer my mind to You. Please accept it.]

“Oh, Lord of the universe, You are the owner of all the wealth of this universe, all the gems and jewels of this universe; so what can I offer at your altar? When You are the owner of everything, what can a poor man like me give You? I cannot give you anything, because You are the owner of everything, and I am the owner of nothing. The second thing is the Cosmic Operative Principle, the mechanical force. All the energies are your servants. Whatever You desire, they

will then and there manufacture the same for You, for Your pleasure. That is, all the energies of the universe are Yours. Whatever You desire, then and there, that thing will be prepared. So what can I give you? What can I present? What can I offer just to satisfy You? I cannot give anything. I own nothing.”

Then in the second phase the devotee will think that there is one thing only, one thing, and what is that thing? The thing is that Parama Puruśa, the Supreme Lord, the Supreme Entity, loves His devotees very much. He can do anything and everything for His devotees, and actually He does. Devotees should always be fearless, because Parama Puruśa is always ready to do anything and everything for them. When this small state Israel was created, one man, one Margi, asked me, “Baba, it is such a small state, how can it protect itself?” I said: “You know, for Parama Puruśa there is nothing small or big. If a man has got love for Parama Puruśa, Parama Puruśa will do the needful. The man should only develop love for Him.” And what I said long before has come true, and it will become still more true in the near future. You must remain undaunted, and create a sentiment of love for Parama Puruśa anywhere you go. Now, you should know, remember, that a devotee says: “Oh, Parama Puruśa, You are lacking in a particular object.” What is that object? You boys and you girls, can you say? There is one thing wanting in Parama Puruśa. That is, He loves His devotees very much, and “I am an ordinary devotee, and You have got so many big devotees, and You love Your big devotees very much.” “You love Your devotees very much” means the devotees have taken away Your mind, have stolen Your mind. So, “There is one thing wanting in You, and that thing is mind. Your mind has been taken away by Your devotees. Then, oh, Parama Puruśa, there is a want in You. What is that want? Your mind has been taken away by Your devotees, by Your big devotees. And I am an ordinary devotee. I can do one thing. I offer my mind to You. Please accept it.” It is the concluding factor for a devotee.

[The best devotees say:] “O Supreme Entity, there is one want in You, want of mind, because You love Your devotees very much, and that is why the devotees have taken away Your mind. But You needn’t be in that wanting condition. Fulfil Your entire existence and Your thirst of love for Your entire creation by one thing, by accepting my mind. I am offering it to You, and I want that my mind should satisfy Your demands.” This is the spirit of praṇipāta. Praṇipātena pariprashnena sevayā – these are the three guiding factors for the spiritual aspirants, for yogis, in all the three strata of human existence.

13 September 1979, Haifa

Published in:

[Ānanda Vacanāmṛtam Part 14](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 40

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Praṇipātena Pariprashnena Sevayā” – 2

Published in:

[Ānanda Vacanāmṛtam Part 20 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Praṇipātena Pariprashnena Sevayā” – 2

Sevá

The very existence of human beings is a three-tier existence. Your body, consisting of the five rudimental factors, is one tier. Your mind, which may be called your ectoplasmic being, is another tier. Then there is your soul – that also is another level. So whatever you may express will be confined within these three levels.

Now, let us look at the physical structure or organism of a human being. The human body is a machine. This organism consists of bones, flesh, glands and veins. The human body is really a big machine of these elements combined together.

Now, this is a very good machine – an A-class machine. The human body is an A-class machine. You will not find any other such machine in the world. The subtle artistic skill revealed in this machine is unique.

Granted that the machine is remarkable. But if we do not operate it, or if oil or electricity is not supplied to it, what will be the end result? The machine will become unserviceable; it will rust. Similarly if anyone endowed with a human body does not use it properly, but squanders his or her time simply in eating and sleeping, then what will the final result be? That body will rust. And when a machine rusts, many kinds of disease develop.

Besides this, there is another point. The mechanical body with its quinquemental nature – this physical body composed of the five rudimental elements – contains a number of veins and arteries, nerve cells and nerve fibres, the brain, etc. Although crude, they are related in the subtle world with the mind. Whatever the mind feels or expresses is all performed by the nerves. All these nerves, again, are controlled by the master glands, sub-glands, nerve cells and the brain. This, however, is not all. All the vrttis [propensities] of the human mind (fifty primary ones, and one thousand secondary) are dependent for their activities on the capacity of the body. The arms and legs should do work; all parts of the body should be utilized properly; you should get work out of them, hard work – this is a must. Else hormone secretion from the glands and sub-glands will be hampered. And the over-activity and under-activity of the propensities are caused by the hormone secretion. In fact, if the secretion is not right, if it is excessive or scanty, there may be an adverse reaction in the human body and mind. Though physically a human being, a person will become almost a beast in his or her behaviour. That is why you should be vigilant to keep your body fit for hard work. You will have to take work from your bodily machine. This machine should always be kept in perfect working condition.

We have attained this physical frame in order to work, not for uninterrupted rest. But just as a machine must be allowed rest after a hard day's labour, so the human body, when it becomes exhausted after a day's hard labour, needs rest to recoup and to start afresh with renewed energy. Just for this reason the human organism is given rest: not for prolonged leisure, but so that in the future one can again do hard work. Moreover, it should be borne in mind that the subtler parts of this body with which we work, such as the nerve cells, the glands and the hormone secretions, although crude, are related to the subtle.

The mind too is closely connected with those parts. So they are not correct who say that there is no need for physical work, and advocate only spiritual meditation, worship, etc. What will happen if the physical body is not properly utilized? The body will break down; and in consequence the mind also will be harmfully affected. Just now I said that sometimes the glands are not properly exercised, and the hormone secretion from the glands and the sub-glands is not right; in that case, what steps should we take? Well, we will have to work. People should devote themselves to karma yoga [spiritual practice which emphasizes selfless action]. Why is it known as karma yoga? Make your mind healthy through physical work. If you direct your mind towards Paramátmá [the Supreme Soul], it will become one with Paramátmá. This is why it is called karma yoga.⁽¹⁾ Regarding this the scriptures say: Sevayá.

Prañipátena pariprashnena sevayá.⁽²⁾ Humans must move continuously ahead. It has been pointed out that human existence is three-dimensional, or three-directional. For example, a farmer ploughs the land – this he does with his crude physical body. Or again, a blacksmith wields a hammer – this is also physical work. But these types of physical work are not a part of dharma sádhana [spiritual practice]. It is only that particular kind of physical work that is performed as a part of spiritual activities that is regarded as sevá, that is, satisfying Parama Puruṣa by using your physical body to perform social service.

Social service is possible in various ways. Imparting education, providing health care, feeding the poor, etc. – service for the welfare of the society can be undertaken, and is undertaken, in all these ways. Employ your body in such works; apply your mind; maximally utilize your body and mind. This is called sevá, this is called karma yoga. At the moment we are in need of this type of karma yoga. But what exactly is the benefit of karma yoga? It will nourish the part of your mind that is connected with your body. There is dual benefit in karma yoga, in that not only is social service rendered to the world thereby, but your individual development is also enhanced.

Pariprashna

The human mind is never fixed or static. It is always engaged in thinking of something or other; it is not possible to make the mind completely empty. Sarvacintá parityágo nishcinto yoga ucyate [“When the mind is completely free of thoughts, when the mind is completely thought-less, that state of mind is called yoga”] – from the standpoint of applied psychology, such an idea is defective. The mind must have at least some content; there must always be an objective counterpart of the mind. So if anyone does not get a chance to come in touch with the subtle world, their mind will naturally turn to the quinelemental world, the material world. Thoughts related to the quinelemental world, however, are not necessarily always subtle or noble. In that case what should we do? Motivated by narrow self-interest, we will be involved in undesirable activities, and must suffer a downfall in consequence. For this reason our minds must be provided with some subtle pabulum.

What, then, should people do? They must move ahead on the path of synthesis, rather than that of analysis. The source of mental progress lies not in the effort to divide one into many, but to unify many into one. This endeavour, this synthetic approach, this integral outlook, is called pariprashna in the scriptures.

Prashnas [questions] are of two types. One type is asking a question simply in order to know. But what is the benefit in asking simply in order to know? After much labour and research you have come to know that in this district of Udaipur there is such-and-such number of ants. But how, after all, does that knowledge benefit you? Is there any benefit? No, there is no benefit at all. What is the utility for people in knowing the number of ants in Udaipur? But utility or no utility, certainly a lot of work was involved. This, however, is not pariprashna. To ask, “How many ants are there in Udaipur?” just for the sake of knowledge, cannot be called a pariprashna. If, on the other hand you say, “My mind is very restless; I have long wanted to practise meditation and concentration, but have been unable to; what is the right technique?” that is a pariprashna. As soon as you get an answer to this question, you start to work accordingly.

The Goddess of Sleep

Now that I find some of you getting sleepy, I am reminded of a story. It is a mythological story. It narrates that while Rama and Laksmana were living exiled in the forest, Laksmana’s duty was to keep constant watch, what is called “security duty”. But one day he was overcome by sleep, and his eyes closed. He became furious, and taking up his bow, launched an attack on the goddess of sleep. Taken aback, the goddess of sleep asked Laksmana: “What sort of hero are you, aiming your arrows at a helpless woman? Will that enhance your prestige? Shame on you!”

Laksmana retorted, “Fourteen years have I to spend here in exile in the forest, and security duty is my sacred task. How can I afford to be drowsy? You can come after fourteen years.”

The goddess of sleep conceded for the time being, and said: “Well, so be it.”

Finally Rama and Laksmana’s period of living in exile was over. They returned to Ayodhya. The coronation ceremony of Rama was going on, and Laksmana was standing by Rama’s side with utmost devotion and fanning him with a *cámara* [ceremonial whisk]. Now, as the stipulated fourteen years were already over, the goddess of sleep made her appearance again; and Laksmana’s eyelids closed in sleep. Everyone present started laughing at the sight. Openly angry, Laksmana cried out: “O goddess of sleep! You have come at just this moment! You have no common sense! Ramchandra’s coronation ceremony is in progress, and I am entrusted with a special duty – can’t you see that!”

The goddess of sleep argued, “You yourself told me to come after fourteen years.”

“But not now,” protested Laksmana.

However, the goddess of sleep went on insisting, “But I have come now with my full energy. Where can I go now?”

Laksmana replied, “Just see if you can find any sinful person attending a religious discourse, and go and sit on that person’s eyelids.”

Anyway, in the course of our discussion of pariprashna, I was telling you about techniques of meditation and concentration, and how progress can be made in spiritual practice; these

questions are not meaningless questions. People take action according to the answers that they get to these questions. That explains why pariprashna is a necessity. It is necessary for mental development and mental progress.

Prañipāta

And what is the third thing? Prañipātena pariprashnena sevayā. Pariprashna; as I have said, is primarily an intellectual culture. Just as karma yoga is necessary for the health – as I have explained – jñāna yoga [spiritual practice which emphasizes discrimination or intellectual understanding] is necessary for intellectual attainment.

Pariprashna will enhance our intellectual culture. But what sort of knowledge will it cultivate? It will be the kind of knowledge that will help you move ahead on the path of progress. This knowledge is not a dry barren knowledge. This knowledge is practical knowledge. Through pariprashna you can gradually enrich such knowledge. You are moving towards Paramātmā, moving steadily, your mind is becoming subtler and subtler; but the mental concentration necessary for progress is wanting. True, you are moving nearer and nearer to Paramātmā; but if deep love and devotion for Paramātmā is not present, how can you completely close the gap? You will have to stay at a distance from Him, or will have to stop your journey. What should you do in such a situation? The mind has already been concentrated to some extent by pariprashna; now you have to make that concentrated mind move ahead to the final destination, to Parama Puruṣa.

And what is the best method of making the mind move towards Parama Puruṣa? Complete surrender to Him is the best method. Hence surrender yourself completely with all your faculties and propensities before the Supreme Being; offer your entire self to Him. This is prañipāta.

Pra – ni – pat + ghaiṇ = prañipāta. Prañipāta means to offer oneself at the divine feet of Parama Puruṣa. Prañipāta is also known as bhakti.

Ananyamamatā Viśṇormamatā premasaṅgatāh – “We should move ahead not towards objects of earthly bondage, but towards Parama Puruṣa, towards Viśṇu.” When complete wholehearted attachment to Viśṇu is established, that is called bhakti. Bhaktir Bhagavato sevā bhaktih prema svarūpīnii [“Bhakti is service to God; bhakti is the form taken by divine love”]. What is it that is of utmost necessity for spiritual progress? The most important thing needed for spiritual progress, for uniting the individual self with Paramātmā, is bhakti.

So we see that three things are very precious in human life. And what is it that is needed in order to unite with Paramātmā at the final stage? It is bhakti. And what about karma yoga and jñāna yoga? They are the necessary preparatory phases for bhakti. You have to practise karma yoga and jñāna yoga. Through that practice you will ultimately be established in bhakti. As soon as you are established in bhakti, everything will be yours; you will have nothing more to attain.

25 July 1980, Udaipur

Footnotes

(1) Karma means “action”, and yoga means “unification” of the unit soul with the Supreme Soul.
–Trans.

(2) Bhagavad Gītā. –Trans.

Published in:

[Ānanda Vacanāmṛtam Part 20 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 41

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Paritrāṇāya Sādhúnām”

Published in:

[Ānanda Vacanāmṛtam Part 22 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Paritrāṇāya Sādhúnām”

That which supports the jīva [living being], or the object the jīva is supported by, or, in other words, the essence of life, is called dharma. It is only dharma that carries the exact identification of an object. That is why dharma occupies the highest of all places in life. For any object or being to occupy a position higher than that of dharma is inconceivable. Hence dharma has to be protected under all circumstances. If a being deviates from its dharma, its very existence as a being is jeopardized; just as milk can no longer be called milk if its whiteness is taken away.

In the same way, when the dharma of an object or a being is destroyed, nothing will be left of that object. So whenever and under whatever conditions a person might be living, protecting his or her dharma is that person’s bounden duty. One should also help others to protect their dharmas, to protect their very existences. Whenever any jīva or any being deviates from its own dharma, great calamity will befall it. This is called mahatī vinaśī, “all-round destruction”, in the scriptures.

So never under any circumstances should dharma be defiled; rather it should be protected. When under the influence of wrong ideas or wrong training and evil environments people lose their dharma, deviate from the path of dharma, society collapses. In the Gītā Śrī Kṛṣṇa says:

Paritrāṇāya sādhanām vināśāya ca duṣkṛtām;
Dharmasamsthāpanārthāya sambhavāmi yuge yuge.

[I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]

When under the influence of wrong training and wrong environments, people deviate from their dharma, Bhagavān Himself appears to re-establish dharma.

Now the question is, what is it that brings on the decay of dharma? Why, after all, do people deviate from dharma? Why and how do wrong education and bad environments come about? There must be reasons. When dishonest people dominate over society, when administration is in the hands of the corrupt, honest people keep a low profile. When adharma reigns in society, when people are goaded by immoral persons and compelled to act by them, then and only then is it that people deviate from their dharma.

Yadá yadá hi dharmasya glánirbhavati Bhárata;
Cábhyutthánamadharmasya tadátmánaṁ srjámyáham. ⁽¹⁾

[O Bhárata, at a time when dharma declines and adharma is ascendant, I create myself out of my own fundamental factors.]

The word gláni means “deviation from one’s own natural state”. What a miserable and helpless condition people are in when they have to lower their heads in fear before sinners, and adharma triumphs over dharma! They can do nothing under such circumstances. Under such awful circumstances, Parama Puruśa Himself has to come and take stern measures. In order to save humankind from such an extreme situation, Parama Puruśa will certainly have to do something.

To save someone from danger is called tráña. The word tráña is derived from the root verb trae plus the inflection anát; it means “to save”. Suppose someone is in danger, and you rescue the person for the time being; that is an act of tráña. But although you have saved the person today, they may be in danger again the next day. Obviously you have not pulled them out of danger permanently. Such an act of bringing someone out of the woods permanently is not an easy task; it is, in fact, beyond the power of human beings. To save someone permanently is called paritrána. Only Parama Puruśa can bring about the paritrána of jīvas [living beings], no one else. Trána leaves open the possibility of further danger in the future. But in the case of paritrána, the question of recurrence of danger does not arise. The Gītā speaks of this paritrána.

Similarly, the annihilation of sinners, evil-doers, is also the duty of Parama Puruśa. The meaning of the word násha is “destruction”, and the word vinásha implies permanent destruction. That which will not occur again is vinásha. Another such word is prańasha; but that has a different connotation. Prańasha implies going back to one’s own original state of being. For instance, we get sugar-cane juice from the cane; then from that juice comes sugar. Now if the sugar could go back to sugar cane, this would be prańasha.

Hence in order to annihilate evil-doers and restore dharma, Parama Puruśa showers His special grace and compassion. This special effort is necessary because the place of dharma is above all else; its importance is greater than that of anything else.

So you must under all circumstances give first priority and primary importance to dharma. Victory is assured to those who put dharma above everything else. Under no circumstances can they be defeated. Never have they been, nor are they now, nor will they be in future.

21 January 1984, Betia

Footnotes

(1) Bhagavad Gītā. –Trans.

Published in:

[Ānanda Vacanāmrtam Part 22 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Chapter 42

Discourses on Kṛṣṇa and the Gītā [a compilation]

“Tadātmānam Sṛjāmyaham”

Published in:

[Ānanda Vacanāmrtam Part 25 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

“Tadātmānam Sṛjāmyaham”

In both sessions yesterday, (1) I spoke mainly about the mind. The theme of discussion yesterday evening was that if at any time any undesirable thought arises in the mind, that is certainly an evil and should be forsaken, but it is not a punishable crime.

How can human thinking be controlled? Occasionally some undesirable ideas arise in the mind that the mind wants to avoid. Even then they keep coming into the mind, despite the fact that the mind does not want them. Again, there are thoughts that the mind wants to have, but in fact they do not come. You must have noticed that some children sit down with their books and notebooks and try to study, but their minds are occupied with thoughts of the playground or the kitchen.

The flow of human thought is controlled primarily by one’s inborn saṁskāras [mental reactive momenta] and acquired saṁskāras. Acquired saṁskāras are of two types: (1) those coming from the environment; (2) those imposed by external sources. People’s minds are generally influenced by the environment they live in. When you see your neighbour taking tea, and the scent of the tea wafts through the air to your nose, you also feel like taking tea. This is the influence of the environment. Again, when something is repeatedly told to you, that does have an impact on your mind. That will be an instance of an imposed saṁskāra.

A person’s saṁskāras are generally determined by the nature of the actions he or she performs. After death, the person gets a new physical structure corresponding to the saṁskāras one has acquired. If one acts like a dog, one will get the body of a dog, and one’s thinking also will certainly be that of a dog. These will be the person’s inborn saṁskāras. If one’s thoughts are not entirely inhuman, one will be reborn in a human body. But in some cases of imposed saṁskāras, the person’s thoughts will be like those of lower animals.

For instance, a child belonging to a family the members of which are frequently quarrelling with each other, also becomes quarrelsome by nature. Certain religious sects make common people firmly believe that certain actions are sinful, and certain others are virtuous. This kind of acquired saṁskāra is called an imposed saṁskāra.

Another kind of relationship exists between human mentality and the environment, and that is the relationship of fear. The first thing an infant does immediately after birth is to start crying. By crying, its needs are immediately fulfilled. It observes that whenever it cries, a woman with bangles on her wrists, with a vermilion mark on her forehead, and with long hair runs to it and gives it milk. In this way it learns that crying brings fulfilment to all of its wants. The sound *ma* is the easiest that a human being can produce. Hence the little child addresses the caring woman as *Má*. Is it wrong for the newborn child to cry like this?

The same child, when grown up a little, wants toys, wants to go out of the house. Are these punishable crimes? When it attains adolescence, it wants romantic experience, and becomes fond of detective stories. When after some time it becomes a full-grown young man or woman, its thinking as well undergoes a change. In middle age its mind is occupied mostly with thoughts of its family, and with thoughts as to who will inherit its property after its death as well. And it thinks that throughout its life it has so far not done any virtuous deeds; so it begins doing a little *sádhana*, *bhajana* and ritualistic worship. All this kind of thinking is quite natural. Under certain circumstances it might be good to forsake this kind of thinking, but it is not a punishable offence.

Thought patterns change with advancing age. But one must be careful to see that these natural thoughts do not cross the line from that which it would be better to forsake, to that which is actually punishable. Very often children, when they get together, waste their time fighting with each other. So let them get together; but it will be up to the adults to see that they do not fight. No ideal society can be established if we go against nature. Natural principles of psychology should not be violated. There was a time when just to think of eating rice on *Ekádashii*,⁽²⁾ or to eat non-vegetarian food on the new moon or full moon, was regarded as a punishable crime. But I would say that if anybody takes rice in a normal way, there is nothing wrong with that.

Whatever thoughts any small child, or boy or girl, or adolescent, youth, middle-aged person or old person may have in their individual lives, in family life it is the responsibility of the guardians of the family to control them. Children are generally like their parents. But the overall responsibility of guardianship lies with the *samāja gurus*.⁽³⁾ They should see that no one's thoughts cross the line from that which it would be better to forsake, to that which is actually punishable. And as in individual life, so in social life, the *samāja gurus* should see that the collective thinking does not cross the line from that which it would be better to forsake, to that which is actually punishable. If, in spite of everything, people's defective thoughts do reach the stage of punishability, indiscipline will affect the entire social structure. To put an end to the indiscipline and restore order to social life is the major responsibility of a *sadvipra*. For this reason there is no place for carefree relaxation in a *sadvipra*'s life. A *sadvipra* has to bear, and staunchly bear, the entire responsibility of protecting society. If the mentality of any group of the society reaches the punishable stage, *sadvipras* will have to form another and more disciplined group.

Yesterday[see beginning] I told you that there are three types of *pátaka* [sin]. The first type is where atonement is possible. Suppose, for instance, that someone has stolen five rupees. Certainly that is a sin. But if the thief returns the money to its owner, and apologizes for his or her conduct, then it must be considered that the sin has been atoned for. The second type of *pátaka* is called *atipátaka*, and for that there is no social atonement. Suppose someone has

brutally cut off someone else's leg. To atone for that sort of sin will mean completely giving up all sorts of ease, comforts and pleasures of life for the sake of social welfare. The third category of sin is called mahápátaka. For that also there is no atonement. That kind of sin brings recurring harm to society. An example is the adulteration of black pepper with papaya seeds; because, if one businessman does this, another will see the first and be encouraged to imitate the first.

In the Rámáyána there is a beautiful story about mahápátaka. A fierce battle was going on between Rama and Ravana. The defeat of Ravana was almost certain. So Ravana started worshipping Shiva. He was a great devotee of Shiva; and Párvatii was highly pleased with Ravana's devotion and reverence. She said to Shiva: "Ravana is not an atipátakii. True he abducted Sita, but even then You should help him. Why don't you help him?"

Shiva replied, "Párvatii, Ravana is not only an atipátakii, he is a mahápátakii. Because he abducted Sita in the guise of a sádhu [saint]. As a result a feeling of deep distrust of sádhus has developed in society, particularly in the minds of housewives." Ultimately Shiva did not help Ravana and Ravana was defeated in the fight.

Normally when the number of atipátakiis and mahápátakiis increases out of proportion, the responsibility of saving society rests with the sadvipras. But when the mahápátakiis in society outnumber the atipátakiis, Parama Puruśa descends on earth armed with His special power. That is why the Gītá says:

Yadá yadá hi dharmasya glánirbhavati Bhárata;
Cábhyutthánamadharmasya tadátmánám srjámyáham.
Paritránáya sádhnúnám vinásháya ca duśkrtám;
Dharmasamsthápanárháya sambhavámi yuge yuge.⁽⁴⁾

The deviation of any object from its normal state is called gláni. The normal state of dharma means movement in accordance with dharma, not movement towards nature. When mental sin reaches the punishable stage, the gláni of dharma sets in. Hence Bhagaván Shrii Krśná said: "Whenever the decline of dharma sets in, that is to say, when the mahápátakiis in society outnumber the atipátakiis, Parama Puruśa, assuming a quinquemental body, descends on earth."

Here the word yuga means a period of disaster. In a period of disaster, Parama Puruśa comes to the world to save the virtuous and to complete the task that the samája gurus and sadvipras fail to accomplish; He removes all evils by the root. The mission of Parama Puruśa is to restore dharma. He fulfils this mission yuga after yuga.

I want to tell you only this: That in your personal lives you should never let your wrong thoughts sink below the level of that which it would be better to forsake, to the level of punishability. Do not even think of allowing them to. Remember that strong samája gurus must be developed. A samája guru simply means a teacher. That is why we in Ananda Marga lay great emphasis on education – in order to bring about a widespread expansion of learning, and remove all defects in the world of education. If the samája gurus are unable to protect the society, then the sadvipras will have to take on that responsibility. If even the sadvipras are not able to cope with the social

problems, then Parama Puruśa Himself has to appear in the world in a physical framework. Your duty is to cooperate body and soul with the samāja gurus, the sadvipras and Parama Puruśa in their joint noble work. This indeed is your dharma.

30 January 1971 morning, Calcutta

Footnotes

(1) The two discourses the author refers to are unavailable. They may never have been taped. – Trans.

(2) “Eleventh” day after the new moon or full moon. –Trans.

(3) Elsewhere the author defines samāja gurus as follows:

“Teachers must possess such qualities as personal integrity, strength of character, righteousness, a feeling for social service, unselfishness, an inspiring personality and leadership ability. They are samāja gurus, and for this reason it is not possible to accept just anyone as a teacher. Because teachers have an extremely important role to play, their professional standards must be very high.” (“Education” in Human Society Part 1, 1998)

“In the history of our human society sometimes it so happens that a major portion of the people, [who used to get inspiration from their environment, cannot, due to the influence of antisocial elements,] get that inspiration. When such a situation is created, it is the duty of the nobler and better portion of the human race to guide others so that they may not feel any difficulty due to unfavourable environmental pressure. These people are the samāja gurus.” (“The Phases of Human Approach” in Ānanda Vacanāmrtam Part 30, 1996)

“Samāja gurus are those who lead the entire society by virtue of their extraordinary intelligence, deep wisdom, towering personality and leadership ability. Hence it can be easily imagined that this world has been blessed with few such [samāja gurus].” (“Vraja Kṛṣṇa and Sāṃkhya Philosophy” in Namāmi Kṛṣṇasundaram, 1997)

–Trans.

(4) “O Bhārata, at a time when dharma declines and adharma is ascendant, I create Myself out of my own fundamental factors. I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.” Tadātmānaṁ srjāmyāham means “I create Myself at that time.” –Trans.

Published in:

[Ānanda Vacanāmrtam Part 25 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Dharma Is Your Real Friend

Published in:

[Ánanda Vacanámrtam Part 23](#)

[Ánanda Vacanámrtam Part 26 \[unpublished in English\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

[Supreme Expression Volume 1 \[a compilation\]](#)

Notes:

official source: Ánanda Vacanámrtam Part 26

this version: is the Discourses on Kṛṣṇa and the Gītā, 1st edition, version. I.e., this is the most up-to-date version as of the present Electronic Edition.

This discourse originally appeared in Ánanda Vacanámrtam Part 23. It was inadvertently reprinted in Ánanda Vacanámrtam Part 26 (Hindi only as of the present Electronic Edition) and Part 27 (Hindi only as of the present Electronic Edition) as “Dharma Saṁsthāpanārthāya”. It will be omitted from Ánanda Vacanámrtam Part 23 and Part 27 when those books are reprinted.

Dharma Is Your Real Friend

In an ideal society, every soul ought to get complete scope for development without any impediment. But in a transitional period, when one era is about to end and the next one is yet to dawn, a critical situation arises in social life.

How the Gītā Addresses a Critical Situation

Yá Bhagavatá gītá sá Gītā – “The Gītā is that which is sung by the Lord Himself.” Bhagaván is another name for the Lord. What is Bhagaván? Bhagaván is [He who possesses] the totality of aeshvarya; and in addition yasha, shrīi, jñāna, etc.

Aeshvarya is the sum total of all [occult] powers – aṁimá, mahimá, [laghimá], etc. The Lord ought to have powers. His mission is going to be accomplished [by] the use of His powers. Clumsiness is not going to help.

Another attribute of the Lord is yasha. His greatness is recognized and sung[, but] not by all people. Particularly in a transitional period, there is a sharp polarization. People get divided into two blocs. Some pray to the Lord, and some discredit Him.

The Lord has yet another characteristic, that is, shrīi. Shrīi denotes “attraction”. Shrīi Kṛṣṇa is one who attracts. Within the word shrīi, sha denotes the mutative principle and ra is [the] acoustic root of energy. “Shrīi Kṛṣṇa”, with this shrīi, is “the Lord who attracts everybody”. ([Kṛṣṇa] has another meaning, [kṛsibhúh] – that is, Kṛṣṇa is “He because of whom we all are”, that is, Kṛṣṇa is Parama Puruṣa. We all owe our existence to Parama Puruṣa, just as a fish owes its existence to water.)

Two more attributes of the Lord are jñāna and vaerāgya.

Jñāna, or knowledge, is the subjectivization of an objectivity. And regarding vaerāgya, vaerāgya is not renouncing the world and going to the Himalayas. Vaerāgya is derived vi – rañj [+ ghaiṇ + vyain]. If in spite of remaining amidst objectivities, a person does not get attached to them, then it is called vaerāgya. Lead life fully, but keep the mind unaffected by it. Sādhana is for the living, not for the dead.

The [propensities] are to be controlled by the mind, and not the mind by base propensities. The Lord said in the Gītā:

Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmaḥ tadātmānaṁ sṛjāmyaham.
Paritrāṇāya sādhuṇāṁ vināśhāya ca duḥkṛtām;
Dharmasamsthāpanārthāya sambhavāmi yuge yuge.

[At a time when dharma is distorted and adharma is ascendant, I create myself out of my own fundamental factors. I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]

That is, whenever there is glāni, or downfall, of dharma, God appears on the scene.

Dharma

Dhr means “to [uphold]” or “to support”. Dharma is that which supports life and its properties. Dharma alone stands forward, come what may. The dictates of dharma ought to be heeded. Everything else – wealth, logic, intellect – is secondary.

Those who abide by the dictates of dharma are called sādhus. In the traditional sense, a sādhu means a devotee wearing white clothes, with the word dāsa suffixed to his name, and after whose death the ceremony of shrāddha and bhāṇḍārā is performed.

(A sannyāsii, on the other hand, uses saffron clothes. Sannyāsiis have the word ānanda appended to their names. No shrāddha ceremony is performed after their deaths.)

But this is only a traditional meaning of sādhu. Sādhu really means “one who abides by dharma”. Lord Kṛṣṇa says [in effect]: “Do unto others as you would have others do unto you.” That is, whatever is required by me may also be required by others. This consideration for others is dharma, and one who acts like this is a sādhu.

Dharma is your real friend. So, strengthen dharma when dharma itself starts deteriorating, when life becomes unnatural and [threatens] our destruction; because everything in life has to have its proper place. [When] dharma [is moved from] its place, that is called the glāni of dharma; when dharma gets displaced from its proper position in life, then there is dharma[sya] glānih.

In our shloka [couplet], bhárata means “king”. That is, one who does bharaña. Bhr means “to feed”. One who feeds life, in the physical, mental and spiritual strata, is a bhárata, a king.

Abhyutthána means abhi – utthána, that is, the “ascendancy” of adharmā. In such a situation the Lord says, tadātmānam srjámyaham – that is, “I create myself.”

Tráña is just “relief”, as one is to give in floods, cyclones, earthquakes, etc., where the tragedy will recur. But paritráña means “permanent protection or relief”. The Lord appears in order to give permanent protection to sádhus. [To build a perennial and just social order is the job of the sadvipras, spiritual revolutionaries.] But when the sadvipras are not able to do their job by their own power, the Lord [creates Himself] and applies His power to that job.

Vinášha is to be differentiated from pranášha and násha. Násha means “destruction”; pranášha means “transformation of an entity [back to its] original [source]”; but vinášha means “special destruction”.⁽¹⁾

The word samsthápana is important. Sthápana means “placement”. Samsthápana means “replacement to the proper position from which a thing has been displaced”.

[Sambhavámi means] samyak rupeña bhavámi [“I incarnate Myself in a proper way”]. Bhavámi means “to come into existence [by employing all the material factors] which He Himself has created” in order to protect the sádhus and to cause the [special or] total destruction of the wicked.

The Lord says, “I create myself in a special way;” that is, Parama Puruśa promises that in a period of transition, He will incarnate Himself with His special powers to destroy the wicked and to give dharma a proper place in society.

19 October 1971 morning, Mumbai

Footnotes

(1) “Something is apparently destroyed, but actually it metamorphosed into something better.” (Shrii Shrii Ánandamúrti, “Párthasápathi Krśna and Vishishtádvaetaváda”, in Namámi Krśnasundaram, 1981) –Trans.

Published in:

[Ánanda Vacanámrtam Part 23](#)

[Ánanda Vacanámrtam Part 26 \[unpublished in English\]](#)

[Discourses on Krśna and the Gītā \[a compilation\]](#)

[Supreme Expression Volume 1 \[a compilation\]](#)

Chapter 44

Discourses on Krśna and the Gītā [a compilation]

Even the Greatest Sinners

Published in:

[Ānanda Vacanāmṛtam Part 29 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Even the Greatest Sinners

This morning a boy asked me a question. He said: “Bábá, Ravana was considered a mahápatakii [great sinner]. But the Rámayaṇa says that after death he attained mokṣa [non-qualified liberation]. A question naturally arises here - ‘How could a great sinner such as Ravana attain liberation?’”

Well, this is indeed a very pertinent question. You know that the Rámayaṇa is a highly educative purāṇa [mythological story with a moral import]. There are many things in it which deserve to be learned. Anyway, we may make an attempt to answer the young man’s query.

Suppose someone commits a gravely unjust action, for which there is no provision for social atonement, the evil impact of which affects society recurringly; that unjust action is a mahápataka. True, Ravana certainly was a mahápatakii in this sense. There is an instructive story in the Rámayaṇa that explains this. Let me narrate the story:

Fierce fighting was going on between Rama and Ravana. At a stage when Ravana was on the verge of being finally vanquished, he appealed to his favourite god, Shiva: “O Shiva, save me; I will die in this fight.”

But Shiva did nothing to save Ravana. Párvatii said to Shiva, “Ravana is a true devotee of Yours. His life is at stake. Why don’t You save him?”

Shiva replied, “No, Ravana is a mahápatakii. The death penalty is the punishment he deserves.”

But where will a person go after death? He will merge with Shiva, become one with Him. There is nowhere to go outside Shiva. But in the material world, the death penalty is the punishment.

Párvatii objected, saying, “Why so! How can Ravana be a mahápatakii? Maybe he is an atipatakii [major sinner] at the most.”

According to the social code prevalent in India in those days, abduction of someone else’s wife was regarded as atipataka; because the code in those days said that once a woman had been abducted, she would not be allowed re-entry into society. (Frankly speaking, this was not at all a commendable system. The stigma caused by abduction meant that the victimized lady’s life would be permanently damaged.) Hence from this point of view Ravana was of course an atipatakii. Atipataka is an offence for which there is no scope for atonement, which cannot be set right. So Ravana was certainly an atipatakii. So Párvatii said: “Why should he be called a mahápatakii?”

In reply Shiva said, “Well, if Ravana had carried Sita off dressed just as a thief, then he would be an atipatakii. But he came in the guise of a sādhu [saint]. Can you imagine the implications of

such conduct? Ravana disguised himself as a saint to carry off a housewife. As a result no housewife will henceforth believe a saint. Suppose a genuine saint comes to a family house and begs for alms. The housewife may well fear that he is a thief in the guise of a saint, like Ravana. Ravana has committed a crime which will have its effect on society in future. Moreover, the effect of Ravana's evil deed will be a recurrent one. For this reason Ravana is not an atipatakii but a mahápatakii."

Shiva's answer was beautiful indeed. Nevertheless, Párvatii said, "Whatever the case may be, I will save Ravana."

"You may try," Shiva said, "but I tell you, you will not be able to save him." And ultimately that which had to happen, happened. Ravana died at the hands of Ramchandra.

So this morning a boy asked the question: "How could Ravana, as a mahápatakii, attain liberation?" It is a good question: how could liberation be possible for a mahápatakii such as this? Now see who was Ravana's dhyeya [object of ideation]. On whom was he always meditating? Who was he always thinking about? Remember that Ravana was thinking about Rama twenty-four hours a day. People generally think about their enemies more than they do about those whom they love. Suppose you have a bitter quarrel with someone. When you sit down to eat later on, you will find that you don't feel like eating. The image of your enemy will come up again and again in your mind. And you will be thinking: "I should have hit him a couple of good ones!" On that day you will have no appetite at all. If you have love and affection for anyone, you will have a good appetite, but if you have enmity with anyone, you will have no appetite at all. Because on that day your mind will be fully occupied with thoughts of your enemy.

Now, what was the state of Ravana's mind prior to his fight with Rama? He was thinking only of Rama, discarding all other thoughts. His kingdom was lost, the happy and prosperous Lanka was burnt to ashes, and all of his sons and grandsons had been killed. Everything was finished. Yet even then Ravana went on fighting Rama, thinking all the time only of Rama. The scriptures say: Shraddhayá helayá vá ["With reverence or with indifference"]. If you think about Parama Puruśa with reverence, that is good; but if you think about Him helayá – "with disdain" – your mind will be the same as if you are thinking about Him with reverence. You will be continuously revolving around Parama Puruśa.

The Rámáyāna also has an instructive story about this. While Sita was a captive in Ravana's Ashoka Kánan [Ashoka Forest], she was surrounded by a number of cériis [guard-women]. These cériis were fallen angels. The story is that because of a downfall on the path of spiritual sádhaná, they had been reborn as cériis. But because of their virtuous deeds in previous lives, they got the opportunity to come in contact with the glorious Sita. What did the cériis tell Sita? Ravana's repeated instructions to the cériis had been: "Don't allow Sita to utter the name 'Rama'!" Accordingly, the cériis would say: "Sita, don't utter the name 'Rama'." Through saying this, Ravana is taking the name of Rama, and the cériis also take the name of Rama. When the cériis would say, "Sita, don't utter the name of Rama, Sita, don't utter the name of Rama," it means that they were repeatedly saying "Sita-Rama, Sita-Rama" [a popular

Vaishnavite expression]. Hence whether with reverence or with irreverence, the fact remains that the name of Rama is being taken.

So Ravana was thinking only about Parama Puruśa. The fact is that whoever thinks of Parama Puruśa as an enemy, receives a death sentence from Parama Puruśa and meets physical death – but the person gets mokśa. Ravana died in this way. Who killed him? Parama Puruśa. Even at the moment just before Ravana died, Rama was in his mind. Ravana won liberation by looking upon Parama Puruśa as his enemy. Of course it is a story; but it is an educative story.

The scriptures as well as the Tantras have this to say:

Api cet sudurácáro bhajate Mámananyabhák...⁽¹⁾

* * *

Aham tvám sarvapápebhyo mokśayíśyámi má shucah.⁽²⁾

[If even the most wicked people worship Me with a concentrated mind...]

* * *

[I will save you from all sin, have no fear about that.]

If one worships Paramátmá as an enemy, Paramátmá gives that person a death sentence, but rescues the person as well. Ravana has been characterized in the story in this way. Such a battle is not fought out of hatred of one another; it is an ideological battle. Good people fight for ideologies, not out of personal hatred or antagonism. The story has this also to say: When Ravana was just about to die, Rama approached him and said, “You are indeed learned and intelligent. You understand so much. Compared to you, I know very little, and am junior in age. So please give me a few words of advice.” Ravana then gave him two very valuable pieces of advice – Shubhasya shiighram, ashubhasya kálaharañam – which are still highly popular in Indian society. Very good indeed are these two pieces of advice. Follow these rules at every step of your life; you will benefit greatly from it.

Shubhasya shiighram. Ravana said: “Look here, Rama, as soon as a desire to do something good arises in your mind, don’t delay at all, start on it immediately. Because other people may come and influence you not to do it; or with the passage of time, your desire may also wane. You may think: ‘I don’t want to do this any more.’ So Shubhasya shiighram – ‘Be prompt in taking up whatever is good.’ Whenever a desire arises in your mind and you feel like accomplishing such-and-such good actions right now, take up the work then and there. Suppose you meet a beggar; he has no clothing; it is biting cold, he is suffering much from the cold; and the desire arises in your mind to give him some clothing. If before actually giving it to him you ask someone in your family, they may advise against it. They may say: ‘There are so many cases like this one! How many people can you give clothing to?’ Hearing this, you change your mind. ‘Yes, that’s true, maybe I won’t give the clothing.’ So when you want to do something good, never ask anybody anything. This is what is meant by Shubhasya shiighram. Start on a good work as soon as you can;

there is no need to ask anyone. Why do you need to ask? Since it is a good work, the blessings of Paramátmá must be there. You can never fail.”

“Ashubhasya kálaharaṇam. Suppose the desire arises to do something bad. In this case, even if you keep telling yourself that you will do it, keep putting it off. ‘Not today, tomorrow... not tomorrow, the day after tomorrow...’ In this way, keep delaying the action. In this case ask anybody and everybody, ‘Should I do this or not?’ You will see that many will tell you not to do it. By that time your mind will have become purified, and you will see that your mind no longer wants to do that bad action.”

Yes, this was Ravana’s advice to Rama: Shubhasya shiighram ashubhasya kálaharaṇam [“Whatever is good, do it right away; whatever is bad, delay it as long as possible”].

Worshipping Paramátmá as an enemy – that is exactly what Ravana did. There are other stories like this as well, which tell us of many dacoits and demons doing the same thing. The story of Gayasura is one of them. Although the Puranic stories are not real, they were created for the purpose of educating the masses. The story of Gayasura is one such story. He was a terrible demon. Lord Viśnú had blessed Gayasura with a boon. Strengthened with the boon, he conquered heaven, earth and hell, and established a big empire. Ambitious of expanding his empire, he ultimately started to fight Lord Viśnú himself. The dethroned gods of heaven approached Viśnú and appealed to him plaintively: “O Lord, because of your boon Gayasura has become immeasurably powerful, irresistible. You please stop him.” So Viśnú went to fight Gayasura, but even he was defeated, because through the boon of Viśnú himself Gayasura was invincible.

This morning I said, regarding the question “Who is more intelligent, the devotee or God?” that the devotee is more intelligent. But if you put the question before a devotee, the devotee will reply: “I am; but I got my intelligence from Paramátmá.” Similarly, Gayasura acquired his power as a boon from Paramátmá. Anyway, Viśnú was defeated, and Gayasura bound him tightly to a big tree. A devotee of course has the right to bind his Bhagaván. Bound thus, Viśnú said: “Look, Gayasura! Before I granted you a boon. Now you grant me a boon.”

Gayasura said, “My Lord, I am yours, so whatever you want I will give you.”

Then Viśnú said, “You see, I want you to turn to stone.” Gayasura fell prostrate on the ground. Starting from the lower parts of his body, he began to turn to stone. Gradually Gayasura’s whole body was turning to stone. Then Gayasura said: “I am ready to grant you the boon you are asking for, but on three conditions. The first is that you put your divine feet on my chest – you must put them there.” Viśnú said: “So be it.” The meaning is that Viśnú was installed in Gayasura’s heart. “The second condition is that whoever worships you will certainly attain mukti [liberation] and mokśa [non-qualified liberation]. To anyone in the world – even a sinner or a durácárii – who worships you, you must give mukti and mokśa.” Lord Viśnú agreed to this also: “So be it.” “The third condition is, if anyone worships you and does not attain mukti and mokśa, then Gayasura will rise again.” Viśnú said: “So be it.” Now see the beautiful way Gayasura has been characterized here!

Even sinners, durácáriis [those of wicked conduct] and hiinácáriis [those of low conduct] are sure to attain mukti and mokśa if they perform the upásaná [worship] of Parama Puruśa in the right way. What exactly is the meaning of the Sanskrit word upásaná? It is “guiding oneself to Parama Puruśa”. The word upa means “close to”, “near”. Upásaná thus signifies moving one’s ášana, one’s sitting-place, nearer to Parama Puruśa. That is to say, upásaná means sádhaná. Human beings are ordinarily far away from Parama Puruśa. Hence to gradually move towards Paramátmá is the essential meaning of upásaná. Upa – as + íc + lyut + á = upásaná. (And not merely moving towards Paramátmá, but remaining perfectly close to Him, is what is called upavása. Upa means “near” and vása means “to live” or “to remain”. Nowadays upavása has come to mean not eating, or voluntary abstention from food – what is called “fasting” in English. But upavása is not fasting. Fasting or refraining from food is anaśana in Sanskrit. Thus anaśana and upavása are not synonymous. On Ekádashii [“eleventh” day after the new moon or full moon], the full moon and the new moon very little food should be taken – almost like not eating at all. One should keep the body light and keep the mind close to Paramátmá alone. You should minimize your daily work and spend most of your time in sádhaná. This is called upavása.)

One who worships Paramátmá with sincere devotion, even if he or she is a [sudurácárii] – a greater sinner than a sinner – is sure to attain mukti and mokśa. The Gītá says: Api cet sudurácáro bhajate mámananyabhák... [“If even the most wicked people worship Me with a concentrated mind...”]

Who is a durácárii? A person who causes your downfall if you come in contact with the person is a durácárii for you. If a sinner comes in contact with a mahátmá [elevated soul], that will not cause the downfall of the saint, rather it will have an uplifting effect on the sinner. So that sinner is not a durácárii for the mahátmá. But that sinner is a durácárii for you, because coming in contact with that person will lead to your downfall. Thus one who is a durácárii to an ordinary person is not so in relation to a saint. When a durácárii comes in touch with a mahátmá and takes shelter in him, the durácárii is changed to a person of noble character; while it may happen that for you to come in contact with that same durácárii will cause your downfall. For this reason, everybody should keep at a distance from persons who are durácáriis to them. When you feel that association with such-and-such person will have a degrading effect on you, you should keep away from that person. Sádhus and mahátmás never keep away from anybody, because they do not risk degradation through association with anybody; rather those who come in contact with the sádhus and mahátmás will be uplifted. That is why it has been said Bhaja sádhusamágamam [“Associate with the virtuous”]. There are, however, different rules for different people. What are they?

Tyaja durjanasaṁsargaṁ bhaja sádhusamágamam;
Kuru puṇyamahorátraṁ smara nityamanityatám.

[Avoid association with the wicked and associate with the virtuous. Do good twenty-four hours a day, and remember the eternal.]

“If a person is a durjana, someone who may cause your downfall if you come in contact with them, who you think is not a good person, you should keep away from that person.” Wicked people should always be avoided, because under their influence an ordinary person may go bad.

People of this type are durjanas to ordinary people. But if it is absolutely necessary to be in contact with such a person, then what should you do? Suppose your good qualities are four per cent, while the bad qualities of the durjana are ten per cent. What do you do? Well, when you contact that person you take two or three other persons with you. As a result, the combined good qualities of you and your companions will come to twelve or thirteen per cent. The bad qualities of the wicked person being only ten, the influence of those bad qualities can be overcome. The effect will be like that of satsaṅga [good company]. That is why all sādhanas should assemble for dharmacakra [collective meditation].

In everybody there is some good and some bad. But suppose the bad in you is greater than the good; where so many people are doing sādhaná together, it is bound to have an effect on you. For this reason satsaṅga is a technique for becoming virtuous in life.

Bhaja sādhusamāgamam – “You should have more and more contact with people, contact with whom will be helpful in your development.” Satsaṅga is very important for all. In Tantric scripture it is known as mudrá sādhaná:

Satsaṅgena bhavenmuktirasatsaṅgeśu bandhanam;
Asatsaṅgamudraṇām sa mudrá parikiirtitá.

[Keeping good company leads to liberation, whereas the company of bad people leads to greater bondage. The mudraṇām – shunning - of bad company is called mudrá sādhaná.]

Any member of society whom a durácárii calls a durácárii, or a sinner calls a sinner, is a sudurácárii. Api cet sudurácáro – that is, “If even a person who is extremely mean, than whom no one could be meaner,” bhajate mánanyabhák – “worships Me with undivided devotion, withdrawing his or her consciousness from all other objects, and meditates on Me alone, that person is sure to attain liberation from worldly bondages.” To think only of Parama Puruśa, forgetting everything else, is called Iśhvaraprema - Ananyamamatá Viśhnormamatá premasaṅgatá. Vaishnavite scripture also says that where there is no attachment for anything but Viśhnú alone, Parama Puruśa alone, that is called Iśhvaraprema. (The word Viśhnú means “all-pervading Entity that is immanent in each and every being”.)

Api cet sudurácáro bhajate mánanyabhák – “If even a sudurácárii or mahápátakii whose future is totally bleak renounces everything else of the world to worship Me, and devotes himself or herself to the propagation of dharma, social service and sādhaná,” “I will liberate that person from all sin” – So’pi pápavinirmukto mucyate bhavabandhanát. Nobody’s future is sealed forever. Everyone’s future is bright. Everyone has the opportunity for progress. So’pi pápavinirmukto – “Even they will be freed from all sins.” Who does “they” mean? It means the greatest durácáriis.

Mucyate bhavabandhanát – “They will be liberated from earthly bondages.” What does the word bhava [sometimes translated “the earth” or “the expressed universe”] mean here? It means the minimum reactive momenta – that is, the minimum part of the saṁskáras [mental reactive momenta] of any individual’s actions, the unrequited saṁskáras, for which the person will have to be reborn, will have to come to earth again. Bhava is the very small part of the acquired

saṁskāras that is left over as a residual and that causes rebirth in the world; those minimum residual saṁskāras are called bhava.

Unless one goes beyond these accumulated saṁskāras, this accumulated bhava, there can be no mukti or mokṣa. That is why we speak of the bhavasamudra or bhavasāgara [“ocean of bhava” or “sea of bhava”]. Liberation from earthly bondages is extremely difficult for someone who has not yet tasted the fruits of his or her previous actions, or whose saṁskāras, though they have begun to take effect, have not yet been exhausted. But an individual who has surrendered to Paramātmā will attain liberation from the bhavasāgara. And the extraordinary sādhakas, the best sādhakas, will certainly attain liberation. Even hiinācāriis and durācāriis will certainly attain mukti and mokṣa. So for no reason, under any circumstances, should anyone worry.

date not known

Footnotes

(1) Bhagavad Gītā. –Trans.

(2) Bhagavad Gītā. –Trans.

Published in:

[Ānanda Vacānāmṛtam Part 29 \[unpublished in English\]](#)
[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Discourses on Kṛṣṇa and the Gītā [a compilation]

Appendix

Published in:

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Appendix

FROM THE NOTEBOOKS OF DEVOTEES

As mentioned in the Publisher’s Note, some types of discourse are normally assigned to an appendix. The discourses “Surrender” and “Accomplish Your Work with This Body Only” were recovered in the form of typed discourse notes and hence have been assigned here. For more information regarding the sources of these discourses, please see their individual entries at the end of the Publisher’s Note.

Writers who wish to quote from these discourses should attribute the material to the “Discourses on Kṛṣṇa and the Gītā appendix”.

date N/A

Published in:

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Surrender

Published in:

[Ānanda Vacanāmṛtam Part 30](#)

[Bābā's Grace \[a compilation\]](#)

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

Notes:

The Bābā's Grace chapter "Surrender" is an abridged version of this discourse.

Surrender

[Daevii hyeśā guṇamayii mama Māyā duratyayā;
Māmeva ye prapadyante Māyāmetām taranti te.⁽¹⁾

This Māyā of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Māyā.]

Lord Kṛṣṇa says that His Māyā, the force that creates confusion and distinctions, is very powerful, it is insurmountable by jīvas [living beings]. "But those who surrender unto Me transcend these forces of Mine with My help."

If Māyā is more powerful than jīvas, will the children of God remain forever slaves of this force? Is there no hope? No, such a situation is becoming neither of God nor of His children.

The secret lies in the word "Mine". "This binding force is Mine. I have used it for the play of My creation. Being Mine, it is within My control to withdraw it from all or any," says the Lord. "Hence those who surrender to Me can easily surmount this force."

But what is the correct way to surrender? Prayer? Asking God for this and for that? There the responsibility for what you ask is yours – you might ask for something very inferior, although you approach the All-Powerful for it. The best prayer therefore is, "O Lord, do whatever You think fit and best for me. I do not know in which way lies my good – You know."

There was a demon who prayed that he might die neither during day nor during night. God granted the prayer and he was killed at sunset – twilight. Do not be foolish like this. As long as you pray, you are not surrendering, for you are requesting something for yourself. You are looking after yourself. True surrender is only looking after That.

God can remove Māyā from all, at one stroke. He has the power to do so. But that will finish His whole līlā [play] and this drama of creation. Therefore He removes it from individuals and not from all collectively.

For the good of human society, sádhakas [spiritual aspirants] will tell others also about the method of this surrender and make them men and women of God. Individual progress depends upon the social environment also, and hence the need for pracára [spiritual propagation].

Your present way of looking at things is defective. You are seeing many while there is only One alone.

[Author gives a demonstration and an avadhúta goes into samádhi.]

Both sáadhaná and success are within your easy reach. The result is already secured with Me; I shall give it to you at the appropriate time. Do not bother about it.

Whether you are sinner or virtuous, those who come to God are all one for Him. He makes no distinctions. All will be liberated.

You are all my beloved sons and daughters. Sometimes I appear harsh to some. But that is for love. If I were indifferent, there would be no need for scolding or punishment.

I want to see you all laugh. It gives me great pleasure to see you laughing.

Leave all cares unto me. O be blessed.

26 April 1969, Manila

Footnotes

(1) Bhagavad Gītá. –Trans.

Published in:

[Ánanda Vacanámrtam Part 30](#)

[Bábá's Grace \[a compilation\]](#)

[Discourses on Kṛṣṇa and the Gītá \[a compilation\]](#)

Chapter 46

Discourses on Kṛṣṇa and the Gītá [a compilation]

Accomplish Your Work with This Body Only

Published in:

[Ánanda Vacanámrtam Part 23](#)

[Discourses on Kṛṣṇa and the Gītá \[a compilation\]](#)

Accomplish Your Work with This Body Only

Vásámsi jiirñani yathá viháya naváni grhnáti nara'paráni;
Tathá shariiráni viháya jiirñányáni samýati naváni dehii. (1)

“When the clothes become old and tattered, they are replaced with newer ones. This is the law. Nobody wants to wear old, tattered, and dirty clothes. Similarly, when the body becomes old and worthless, it is changed for a newer one.”

The body grows old due to work, activity. One has to march every fraction of a second in one's life. Marching ahead alone can establish one in dharma. Those who cannot move, cannot walk, are like corpses; their place is not in society, but in the cremation ground. They are pápiis [sinners], antisocial.

There is movement in all three spheres of life – physical, mental and spiritual.

Movement in the physical realm means the construction of the sadvipra society. [Sadvipra: a spiritual revolutionary.] The society is filled with pitchers of pápa today. Break these pitchers to pieces with a stroke of your feet. [This is your destiny.] Pápa will oppose you, but you will have to face the challenge. One who annihilates physical pápa is a sadvipra. This is your dharma in the mundane world. You are human beings, because you are fighting against the immoralists.

In the psychic realm you have to establish righteousness by removing the germs of crude mentality. Everywhere in the world today the crude intellect dominates. It is your duty to replace it with your righteous intellect.

Once I was travelling by car in Bihar. The driver had to stop the car several times to remove the dogs from the street. When a sádha who was sitting beside me asked why the dogs did not heed the horn of the car, I replied that the dogs could not hear, for this was the kingdom of the dogs, the rule of the dogs.

This is the condition that prevails throughout the world today. Crude animal intellect is reigning supreme throughout the world. You have to remove it. It is natural that it would not hear your call, it would not like to move from its position. Under these circumstances, you will have to remove the predominance of animal intellect even by the use of force. I do not want [animals] in the form of human beings to remain on this earth even for a second. This is a world of humans, and not of animals. Therefore, do not relax even for a fraction of a second.

In the spiritual realm, your task is to establish Cosmic ideation. Marching ahead is life. Those who malingering and shirk the responsibility of moving ahead should be thrown in the cremation ground. If the body becomes old by moving, let it be changed. It is not proper to wear old and dirty clothes. If the body decays in the process of moving ahead, change it for another one, and go on performing good actions.

I want you to work with this body only, and then leave it permanently. This is not impossible for you. Increase the speed of your activities thousands of times or even countless times more than what it is now, and accomplish your work with this body only.

There are three spheres – physical, mental, and spiritual. They are the trilokas, and one who controls them is “Trilokanáth”. It is your dharma to show the right path to society in those three spheres – it depends on your speed also.

Work with the infinite power of Paramátman and with infinite speed. Victory is surely yours.

June 1968, Philippines

Footnotes

(1) Bhagavad Giitá. –Trans.

Published in:

[Ánanda Vacanámrtam Part 23](#)

[Discourses on Kṛṣṇa and the Giitá \[a compilation\]](#)

Discourses on Kṛṣṇa and the Giitá [a compilation]

Glossary

Published in:

[Discourses on Kṛṣṇa and the Giitá \[a compilation\]](#)

Glossary

ÁCÁRYA m. or ÁCÁRYÁ f. Spiritual teacher qualified to teach all lessons of meditation.

ADHARMA. That which goes against DHARMA.

AESHVARYAS. Eight occult powers: aṇimá, to become small (small enough to enter any physical particle or any crevice of another's mind); mahimá, to become large (an expanded mind is omniscient, and feels love for the universe); laghimá, to become light (a light body can fly through air, a light mind can study the minds of others); prápti, to obtain any desired object; iishitva, to control (this supreme control may be used to guide others' minds); vashitva, to psychically dominate others; prakámya, to materialize the desired outcome of events; and antaryámitva, to know the inner thought-wave and the inner need of any entity. These powers are also called vibhúti. (Note that though some of the powers may be used for similar ends, the ends are achieved by different methods.)

AHAM, AHAMTATTVA. Doer "I", ego, second mental subjectivity.

ANANDA MARGA. Path of divine bliss; Ánanda Marga Pracárika Saṁgha (Ananda Marga organization).

ÁNANDA. Divine bliss.

ÁTMÁ, ÁTMAN. Soul, consciousness, PURUŚA, pure cognition. The átman of the Cosmos is PARAMÁTMAN, and that of the unit is the jīvátman.

ÁTMAJINÁNA. Self-knowledge.

AVADHÚTA m. or AVADHÚTIKÁ f. Literally, "one who is thoroughly cleansed mentally and spiritually"; a monk or nun of an order close to the tradition of Shaeva Tantra.

AVATÁRA. Incarnation.

AVIDYÁMÁYÁ Extroversial force; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude.

See also VIDYÁMÁYÁ.

BHAGA. Bhaga is a collection of six attributes: AESHVARYA; viirya – valour, command; yasha – fame, reputation; shrii – charm; jñána – knowledge, especially self-knowledge; and vaerágya – renunciation.

BHAGAVÁN. The owner of BHAGA, one who has fully imbibed the six qualities; Lord.

BHÁGAVATA DHARMA. The DHARMA to attain the Supreme.

BHAKTA. Devotee.

BHAKTI. Devotion.

BHÁVA. Idea, ideation, mental flow.

BHAVA. The expressed universe.

BRAHMA. Supreme Entity, comprising both PURUŚA, or SHIVA, and PRAKRTI, or SHAKTI.

BUDDHI. Intellect.

DEVA. Mythologically, a god, a deity. Philosophically, any vibration, or expression, emanating from the Cosmic Nucleus.

DEVII. A goddess, a female deity.

DHARMA. Characteristic property; spirituality; the path of righteousness in social affairs.

DHARMAKŚETRA. The battlefield of the Mahábhárata war; the physical body (as the only venue in which dharma SÁDHANÁ can be performed).

DHARMA RÁJYA. Literally, “reign of dharma”; rule of moralism.

DHÁRMKA. Adjective of DHARMA.

GOPA m. or GOPII f. Village cowherd boy or girl; devotees of the Lord.

GUÑA. Binding factor or principle; attribute; quality.

PRAKRTI, the Cosmic Operative Principle, is composed of: sattvaguña, the sentient principle; rajoguña, the mutative principle; and tamoguña, the static principle.

IISHVARA. The Cosmic Controller; literally, “the Controller of all controllers”.

INDRIYA. One of the five sensory organs (eyes, ears, nose, tongue and skin) or five motor organs (hands, feet, vocal cord, genital organ and excretory organ). The eye indriya (for example) comprises the eye itself, the optical nerve, the fluid in the nerve, and the location in the brain at which the visual stimulus is transmitted to the ectoplasm, or mind-stuff.

ÍŚTA. Goal; one’s personal deity or goal in life.

JAGAT. World, universe.

JIIVA. An individual being.

JIVABHÁVA. Finite subjectivity, feeling of the unit state, sense of the unit identity, microcosmic bearing.

JIVÁTMÁ, JIVÁTMAN. See ÁTMÁ.

JñÁNA. Knowledge; understanding.

JñÁNA YOGA. A form of spiritual practice which emphasizes discrimination or intellectual understanding.

JñÁNII. A SÁDHAKA who follows the path of knowledge or discrimination.

KAORAVAS. Sons of King Dhritarastra, the adharmika forces in the Mahábhárata war.

KARMA. Action; sometimes, positive or negative action which produces SAMSKÁRAS.

KARMA YOGA. A form of spiritual practice which emphasizes selfless action.

KIIRTANA. Collective singing of the name of the Lord, sometimes combined with a dance that expresses the spirit of surrender.

KRŚÑASUNDARAM. Kṛṣṇa the Beautiful.

KŚATRIYA. A person whose mentality is to dominate over matter, a member of the warrior social class.

KURUKŚETRA. The battlefield of the Mahābhārata war; the world (since it is as if the world is always saying, Kuru, kuru – “Do something, do something”).

LIILĀ. Divine sport.

LOKA. A “level”, or “layer”, or “sphere” of the Macrocosmic Mind.

MAHĀBHĀRATA. “Great India”; the name of a military campaign guided by Lord Kṛṣṇa around 1500 BCE to unify India; the epic poem written by Maharshi Vyasa about this campaign.

MAHĀPURUŚA. A person highly evolved psychically and spiritually, especially one who has consequently developed a charisma felt by other people.

MAHĀSAMBHŪTI. When TĀRAKA BRAHMA utilizes the five fundamental factors to express Himself through a body, this is known as His Mahāsambhūti.

MAHATTATTVA. “I” (“I am,” “I exist”) feeling, existential “I”.

MANTRA. A sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. A mantra is incantative, pulsative, and ideative.

MĀRGA. Path.

MARGI. A member of Ananda Marga.

MĀYĀ. Creative Principle, PRAKṚTI in Her phase of creation. One aspect of Māyā is the power to cause the illusion that the finite created objects are the ultimate truth.

MOKŚA. Spiritual emancipation, non-qualified liberation.

MUKTI. Spiritual liberation.

NAMĀMI. Salutations.

NĀRĀYAṆA. The Supreme Entity; literally, “the Lord of Nāra (PRAKṚTI)”.

NIRGUṆA BRAHMA. BRAHMA unaffected by the GUṆAS; Non-Qualified Brahma.

OM̐, OM̐KĀRA. The sound of the first vibration of creation; the bīja mantra (acoustic root) of the expressed universe. Om̐kāra literally means “the sound om̐”.

PANDAVAS. The sons of King Pandu, the dharmic forces in the Mahābhārata war.

PĀPA. Sin.

PĀPII. Sinner.

PARĀJINĀNA. Spiritual knowledge.

PARAMĀ PURUŚA. See PURUŚA.

PARAMĀTMĀ, PARAMĀTMAN. Supreme Consciousness in the role of witness of His own macropsychic conation. Paramātmā comprises: (1) PURUŚOTTAMA, the Macrocosmic Nucleus; (2) Puruśottama’s association with all creation in His extroversial movement (prota yoga); and (3) Puruśottama’s association with each unit creation individually (ota yoga) and (4) with all collectively (prota yoga) in His introversial movement.

PARIPRASHNA. A question on a spiritual topic.

PĀRTHASĀRATHI. Literally, “Arjuna’s charioteer”; Kṛṣṇa in the role of a king.

PÁTAKA. Sin. There are two kinds: PÁPA, sin of commission, and pratyaváya, sin of omission.
PRAKRTI, PARAMÁ PRAKRTI. Cosmic Operative Principle.

PRAPATTI. “Whatever is taking place in the universe is all due to the Cosmic will.”

PRATISAINCARA. In the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. (Prati means “counter” and sañcara means “movement”.)

PURUŚA. Consciousness. Supreme Consciousness, the consciousness of the Cosmos, is Parama Puruśa, and a unit consciousness is an ānu puruśa.

PURUŚATATTVA. Essence of PURUŚA. PURUŚADEHA. The entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic “I” + Cosmic Doer “I” + Cosmic done “I”.

PURUŚOTTAMA. The Nucleus Consciousness, the witness of SAINCARA and PRATISAINCARA.

QUINQUELEMENTAL. Composed of the ethereal, aerial, luminous, liquid and solid factors, or elements.

RÁDHA BHÁVA, MADHURA BHÁVA. Rádha bháva means literally the devotional attitude which Rádha held as the beloved of Kṛṣṇa. Madhura bháva means literally the “sweet”, or “honey”, devotional attitude.

RÁMAYĀNA. An epic poem of India. It is the story of King Rama, or Ramchandra.

RASA. Cosmic flow; taste.

RÁSALIILÁ. “Parama Puruśa has created an endless network of waves from the Cosmic Nucleus according to His own sweet will.... Each of these waves is a DEVA, but the fundament upon which these waves have been created is called RASA.... The divine sport of these innumerable waves is called the rásaliilá.”

RŚI. Sage; one who, by inventing new things, broadens the path of progress of human society.

SADÁSHIVA. SHIVA (literally, “Eternal Shiva”).

SÁDHAKA. Spiritual practitioner.

SÁDHANÁ. Literally, “sustained effort”; spiritual practice; meditation.

SÁDHU. Virtuous person, spiritual aspirant. See also SÁDHAKA.

SAGUÑA BRAHMA. BRAHMA affected by the GUÑAS; Qualified Brahma.

SAHASRÁRA CAKRA. Highest, or pineal, psychic nerve plexus, located at the crown of the head.

SAINCARA. In the Cosmic Cycle, the step-by-step extroversion and crudification of consciousness from the Nucleus Consciousness to the state of solid matter. (Sañcara literally means “movement”).

SAMÁDHI. “Absorption” of the unit mind into the Cosmic Mind (savikalpa samádhi) or into the ÁTMAN (nirvikalpa samádhi).

SAMÁJA. Society.

SAMÁJA CAKRA. Social cycle.

SAMŚÁRA. The world as a dimension of relentless, unceasing movement.

SAMSKÁRA. Mental reactive momentum, potential mental reaction.

SANNYÁSII m. or SANNYÁSINII f. Literally, “one who has surrendered one’s everything to the Cosmic will” or “one who ensconces oneself in Sat, the unchangeable entity”; a renunciant.

SÁRATHI. Charioteer.

SAT, SATYA, SATYAM. “That which undergoes no change”; Absolute Reality.

SATSAUNGA. Good company.

SHAKTI. PRAKRTI; energy; a deification of PRAKRTI.

SHĀSTRA. Scripture.

SHIVA. A great Tantric guru of 5000 BCE who guided society while His mind was absorbed in Consciousness; hence, Infinite Consciousness, PURUŚA.

SHLOKA. A Sanskrit couplet expressing one idea.

TANMĀTRA. Literally, “minutest fraction of that,” i.e., of a given rudimental factor of matter. Also translated “generic essence” or “inferential wave”. The various types of tanmātras convey the senses of hearing, touch, form (vision), taste and smell.

TANTRA. A spiritual tradition which originated in India in prehistoric times and was first systematized by SHIVA. It emphasizes the development of human vigour, both through meditation and through confrontation of difficult external situations, to overcome all fears and weaknesses. Also, a scripture expounding that tradition.

TĀRAKA BRAHMA. The Supreme Entity in Its liberating aspect.

VAEŚŌAVA. Vaishnavite; pertaining to the Viśnu Cult or Religion.

VIDYĀMĀYĀ. Introversial force; aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle.

See also AVIDYĀMĀYĀ.

VINĀSHA. Transformation through destruction.

VRAJA. The spirit of joyful movement.

VRAJAGOPĀLA. Vraja Kṛṣṇa as “that entity who takes people forward through joy, amidst various expressions of bliss”.

YOGA. Spiritual practice leading to unification of the unit ĀTMAN with PARAMĀTMAN.

date N/A

Published in:

[Discourses on Kṛṣṇa and the Gītā \[a compilation\]](#)

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